The Triumphs of the Reformed Religion, in AMERICA.

McKean.

The LIFE of the Renowned

JOHN ELIOT;

A Person justly Famous in the CHURCH of GOD,

Not only as an Eminent CHRISTIAN, and an Excellent MINISTER, among the *ENGLISH*,

But also,

As a Memorable EVANGELIST among the *INDIANS*, of *NEW-ENGLAND*;

With some Account concerning the late and strange Success of the Gospel, in those parts of the World, which for many Ages have lain Buried in *PAGAN IGNORANCE*.

Written by

COTTON MATHER.

Blessed is that Servant, whom his Lord, when He cometh, shall find SO Doing.

Boston, Printed by *Benjamin Harris*, and *John Allen*, for *Joseph Brunning* at the corner of the *Prison-Lane*. 1691.

To the Right Honourable

PHILIP Lord *WHARTON.*

A no less *Noble* than *Aged* PATRON of LEARNING and VIRTUE;

And a Favourite of that Great KING *Whose Throne is in the Heavens, and whose Kingdom Ruleth over all.*

May it please Your Lordship;

IF it be considered, that some *Evangelical* and *Apostolical* Histories of the New-Testament, were by the Direction of the Holy Spirit Himself, *Dedicated* unto a Person of Quality, and that the Noble Person Addressed with *One* such Dedication, entertained it with Resentments that encouraged his dear *Lucillius* to make a *Second*, the world will be satisfy'd that I do a thing but Reasonable and Agreeable, when, unto a Narrative of many *Evangelical* and *Apostolical* Affairs, I presume to prefix the Name of one so *Excellent* for *Love* to God, as Your *Lordship* is known to be: and One

upon *this* account only, an Unmeet subject for the praises of the obscure pen which now writes, that *Quis Virtutem?* I do not, I dare not, so far Intrude upon Your Honour, as to ask Your *Patronage* unto all the *New-English* Principles & Practices, which are found in the Character of our Celebrated *ELIOT*; for, as the Distance of a Thousand Leagues, has made it impossible for me to attend the (*usual*) Orders and Manners of asking first Your Allowance for what I have openly Entitled you unto; so, the Renowned *ELIOT* is gone beyond any occasions for the greatest Humane *Patronage*.

But that which has procured unto Your Lordship, the Trouble of this *Dedication*, is, My Desire to Give You the Picture of One *Aged* Saint, Lately gone to that *General Assembly*, which the Eternal King of Heaven, by the Advances of Your Own *Age in the way of Righteousness* does quickly Summon Your Self unto. The Profound Respect which Our ELIOT had for Your Honour, will doubtless be answered and requited with Your own Value for the Memory of such a memorable *Christian*, *Minister*, and *Evangelist*; inasmuch as, *Your* Affections like *his*, take not their Measures from these or those matters of *Doubtful Disputation*, but from such an universal *Piety*, and *Charity*, and *Holiness*, as *he* was an Instance of.

No man ever complained of it, that in the works of *Chrysostom*, we find *seven* Orations not

far asunder, in Commendation of *Paul*: nor is it any fault that I have now written *One*, in Commendation of a man whom a *Pauline* Spirit, had made illustrious. In describing him, I have made but little Touches upon his Parentage, and Family, because as the truly Great *Basil* excuses his Omission of those things, in his Oration upon *Gordius* the *Martyr*, *Ecclesia has tanquam supervacua dimittit.* But I have related those things of him, which cannot but create a good Esteem for him, in the Breast of your Lordship, who are a Faithful and Ancient *Witness* against those Distempers of the world, whereby (as the blessed *Salvian* Lamented it) *Cogimur esse Viles, ut Nobiles habeamur*; and Raise the sweetness of Your Thoughts upon Your Approaches, which may our God make both *slow* and *sure*, unto that State, wherein, *The Least is Greater than this* JOHN. But if I may more ingenuously Confess the whole *Ground* and *Cause* of this *Dedication*, I must own, *'Tis to pay a part of a Debt*; a *Debt* under which You have laid my Countrey, when You did with Your Own Honourable Hand, Present unto His Majesty the same Account, which I have *here* again Published, *Concerning the Success of the Gospel among the Indians in* New-England.

My Lord, In one ELIOT, You see what a *People* 'tis, that You have counted worthy of Your Notice; and what a *People* 'tis, that with ardent Prayers bespeak the Mercies of Heaven

for

for Your Noble Family. Indeed, It is Impoſſible that a country So full as *New-England* is, of what is truly *Primitive*, ſhould not be expoſed unto the bitterеſt Enmity and Calumny of thoſe, that will ſtrive to entangle the Church in a *Sardian* Unreformedneſs, until our Jeſus do ſhortly *Make them know, that He has loved*, what they have hated, maligned, perſecuted. But if the God of *New-England* have inclined any *Great Perſonage*, to Intercede or Interpoſe for the prevention of the *Ruines* which ill men have deſigned for ſuch a Country; or to procure for a People of an *Elior's* Complexion in Religion, the Undiſturbed Enjoyment and Exerciſe of *that* Religion: it is a thing that calls for our moſt ſenſible Acknowledgments.

It is an odd *Superſtition* which the *Indians* of this countrey have among them, that they count it (on the penalty of otherwiſe *never proſpering* more) neceſſary for them, never to paſs by the *Graves* of certain famous perſons among them, without laying and leaving ſome Token of Regard thereupon. But we hope that all true *Proteſtants*, will count it no more than what is *equal* and *proper*, that the Land which has in it, the *Grave* of ſuch a Remarkable Preacher to the *Indians* as our ELIOT, ſhould be treated with ſuch a *Love*, as a *Jeruſalem* uſes to find from them that are to *proſper*.

Upon that Score then, Let My Lord Accept a *Preſent* from and for a Remote corner in the New

New World, where God is Praised on Your behalf; a small *Present* made by the Hand of a Rude *American*, who has nothing to recommend him unto Your Lordship, except this, That he is the SON of ONE whom You have admitted into Your Favours; and, That he is Ambitious to Wear the Title of,

MY LORD,

Your Lordships

Most Humble and most

Obedient Servant,

COTTON MATHER

The LIFE
of the Renowned
JOHN ELIOT

Sic mihi contingat vivere, *ſicque* mori!

The Introduction.

'TWas a very surprising as well as an undoubted Accident which happened within the memory of Millions yet alive, when certain Shepherds upon Mount *Nebo*, following part of their straggling Flock, at length came to a *Valley*, the prodigious Depths and Rocks whereof rendred it almost inaccessible; in which there was a *Cave* of inexpressible sweetness, and in that Cave was a *Sepulchre* that had very difficult Characters upon it. The Patriarchs of the *Maronites* thereabours inhabiting, procured some learned Persons to take Notice, and make Report of this Curiosity, who found the Inscription of the Grave-stone to be in the Hebrew Language and Letter, *Moses, the Servant of the Lord*, The *Jews*, the *Greeks*, & the *Roman Catholicks*, thereabouts, were all together by the ears for the possession of this Rarity, but the *Turks* as quickly laid Claim unto it, and strongly guarded it. Nevertheless, the

Jesuits found a way by Tricks and Bribes to engage the Turkish Guards into a Conspiracy with them for the Transporting of the meloted and renowned Ashes into *Europe*; but when they opened the grave, there was no *Body*, nor so much as a *Relique* there. While they were under the confusion of this Disappointment, a Turkish General came upon them and cut them all to pieces; therewithal taking a course never to have that place visited any more. But the Scholars of the *Orient* presently made this a Theme which they talk'd and wrote much upon; and, *whether this were the true Sepulchre of* Moses, was a question upon which many Books were published. The world would now count *Me* very absurd, if after *this* I should say that I had found the *Sepulchre of Moses*, in *America*: but I have certainly here found *Moses* himself; we have had among us One appearing in the *Spirit and Power of a* Moses; and it is not the *Grave*, but the *Life* of such a *Moses*, that we value our selves upon being the owners of.

Having implored the Assistence and Acceptance of that God whose Blessed Word has told us, *The Righteous shall be had in everlasting Remembrance*; I am attempting to write the *Life* of a *Righteous* Person concerning whom all things, but the meanness of the *Writer*, invite the *Reader* to expect nothing save what is truly *Extraordinary*. 'Tis the *Life* of One who has

better

better and greater things to be affirmed of him, than could ever be reported concerning any of those famous men, which have been celebrated by the Pens of a *Plutarch*, a *Pliny*, a *Laertius*, an *Eunapius*, or in any pagan Histories. 'Tis the *Life* of One whole Character might very agreeably be look'd for among the Collections of a *Dorotheus*, or the Orations of a *Nazianzen*; or is worthy at least of nothing less than the exquisite Style of a *Melanior Adam* to Eternize it. If it be, as it is, a true Assertion, *That the least Exercise of true Faith or Love towards God in Christ, is a more glorious thing than all the Triumphs of* a Cæsar, there must be something very considerable, in the *Life* of One, who spent several scores of years in *such* Exercises, and of One in the mention of whose *Achievements* we may also recount, that he fought the Devil in (once) his *American* Territories, till he had recovered no small party of his old Subjects and Vassals out of his cruel Hands; it would be as *unreasonable*, as *improvable*, for posterity to bury the Memory of such a Person in the Dust of that Obscurity and Oblivion, which has covered the Names of the *Hero's*, who dy'd before the Days of *Agamemnon*.

PRÆLIMINARY I.

The Birth, Age, and Family of

Mr. ELIOT.

'Tis the Life *of the Renowned* John Eliot, *which is to be now put into our Pages; a* Life *which Commenced about the Year* 1604. *And Expired, in the Year* 1690.

THE Inspired *Moses* relating the Lives of those Ante-diluvian Patriarchs, in whom the *Church* of God and *Line* of Christ was continued through the first sixteen hundred years of Time, recites little but their *Birth*, and their *Age*, and their *Death*, and their *Sons* and *Daughters*. If these Articles would satisfie the Appetites and Enquiries of such as come to Read the Life of our *Eliot*, we shall soon have dispatch'd the work now upon our Hands. The *Age* with the *Death* of this worthy man, has been already terminated, in the Ninetieth year of the present Century, and the Eighty sixth

Year

Year of his own Pilgrimage. And for his *Birth*, it was at a Town, in *England*: the Name whereof I cannot presently Recover; nor is it necessary for me to look back so far as the place of his *Nativity*; any more than 'tis for me to recite the Vertues of his *Parentage*, of which he said, *vix ea nostra voco*. The *Atlantick Ocean* like a River of *Lethe*, may easily cause us to forget many of the things that happened on the other side. Indeed the *Nativity* of such a man, were an Honour worthy the Contention of as many *places* as laid their Claims unto the famous *Homer's*; but whatever *places* may challenge a share in the Reputation of having Enjoy'd the *first Breath* of our *Eliot*, it is *New-England* that with most Right can call him *Hers*; his *best Breath*, and afterwards, his *last Breath* was here; and here 'twas, that God bestow'd upon him *Sons and Daughters*.

He came to *New-England*, in the Month of *November*. *A. D.* 1631. among those Blessed old Planters, which laid the Foundations of a remarkable Country, devoted unto the Exercise of the Protestant Religion, in its purest, and highest Reformation: He left behind him in *England*, a vertuous young Gentlewoman, whom he had pursued and purposed a *Marriage* unto; and she coming hither the year following, that Marriage was Consummated, in the Month of *October*, *A. D.* 1632.

This *Wife of his youth* lived with him until

she

he became to him also the *staff of his Age*; and he left him not until about three or four years before his own Departure to those Heavenly Regions, where they now together *see Light*. She was a Woman very Eminent, both for *Holiness* and *Usefulness*, and she excelled most of the *Daughters that have done vertuously*. Her Name was *Ann*, and *Gracious* was her Nature. God made her a Rich Blessing, not only to her *Family*, but also to her *Neighbourhood*; and when at last she dyed, I heard and saw her aged Husband, who else very rarely wept, yet now with Tears over the Coffin, before the good people, a vast confluence of which were come to her Funeral, say, *Here lies my dear, faithful, pious, prudent, prayerful Wife; I shall go to her, and she not return to me!* My Reader will of his own accord excuse *me*, from bestowing any further *Epitaphs* upon that *gracious* Woman.

By *her*, did God give him six worthy Children, Children of a character which may forever stop the mouths of those *Antichristian* Blasphemers, who have set a false brand of Disaster and Infamy, on the Offspring of a *Married Clergy*. His First-born, was a Daughter; born Sept. 17 *A. C.* 1633 This Gentlewoman is yet alive, and one well-approved for her Piety and Gravity. His next was a *Son*; born *Aug.* 31 *A. C.* 1636 He bore his Fathers *Name*, and had his Fathers *Grace*. He was a person of commendable Accomplishments, and a lively, zealous, acute,

acute Preacher, not only to the *English*, at *New-Cambridge*, but also to the *Indians* thereabout. He grew so fast, that he was found ripe for Heaven, many years ago; and upon his Death-bed uttered such penetrating things as could proceed from none, but One upon the Borders and Confines of Eternal Glory. 'Tis pity that so many of them are forgotten; but one of them, I think, we have cause to Remember; *Well*, (said he) *my dear Friends; I see a dark day coming upon poor* New-England; *and in so dark a day, I pray how will you provide for your own security! My Counsel to you is, get an Interest in the Blessed Lord Jesus Christ; and that will carry you to the worlds end.* His Third was also a Son, born *Decemb* 20 *A. C.* 1638. *Him* he call'd *Joseph*, and made a *Joseph* of him. This person is at this time a Pastor to the Church at *Guilford*, and One of great Note, as well thro' the whole Country, as in the particular Colony of *Connecticut*, which God has made him considerable to. His Fourth was a *Samuel*, born, *June* 22 *A. C.* 164 . who dy'd, a most lovely young man, eminent for Learning and Goodness, a *Fellow* of the College, and a *Candidate* of the Ministry. His Fifth was an *Aaron*, born *Feb.* 19. *A. C.* 1643 who tho he dy'd very young, yet first manifested *many good things towards the Lord God of Israel.* His Last, was a *Benjamin*, born *Jan.* 29. *A. C.* 1646. Of all these three, it may be said, as it was of *Haran*, *They died before*

before their Father; but it may also be written over their Graves, *All these dy'd in Faith.* By the pious Design of their Father, they were all Consecrated unto the Service of God, in the Ministry of the Gospel; but God saw meet (a-ther to fetch them away, by a *Death*, which (therefore) I dare not call, *Premature*; to glorify him in another and a better world. They all gave such Demonstrations of their Conversion to God, that the good old man would sometimes comfortably say, *I have had six Children, and I bless God, for His Ere-grace, they are all either with Christ, or in Christ; and my mind is now at rest concerning them.* And when some asked him, how he could bear the Death of such excellent Children, his humble Reply thereto was this, *My desire was that they should have served God on Earth; but if God will choose to have them rather serve Him in Heaven, I have nothing to object against it, but His Will be done.* His *Benjamin* was made the *Son of his Right-hand*; for the invitation of the good people at *Roxbury*, placed him in the same Pulpit with his Father, where he was his Assistent for many years; there they had *a Proof of him, that as a Son with his Father, he served with him in the Gospel.* But his Fate was like that which the great *Gregory Nazianzen* describes in his Discourse upon the Death of his honourable Brother, his aged Father being now alive and present; *My Father, having laid up in a better world, a rich Inheritance for his*

Children, sent a Son of his before, to take possession of it.

Præliminary II.

Mr. Eliots, *early Conversion, sacred Employment, and just Removal into* America.

But all that I have hitherto said, is no more than an entrance into the History of our *Eliot*. Such an *Enoch* as *he*, must have something more than these things recorded of him; his *Walk with God*, must be more largely laid before the World, as a thing that would bespeak us all to be *Followers* no less than we shall be *Admirers* of it.

He had not passed many *Turns* in the world, before he knew the meaning of a saving *Turn* from the Vanities of an Unregenerate State, unto God in Christ, by a true Repentance; he had the singular happiness and priviledge of an *early Conversion* from the Ways, which *Original Sin* disposes all men unto. One of the principal instruments which the God of Heaven used in tinging, and filling the mind of this *chosen Vessel*, with good principles, was that Venerable *Thomas Hooker*, whose Name in the Churches of the Lord Jesus, is, *As an Oyntment poured forth*: even that *Hooker*, of whom worthy Master *Fuller* could write, *As* Latymer *would not stick to say*, Saint *Bilney*, *so neither I to say*, Saint *Hooker*: that *Hooker*, who having *Angled* many scores of Souls into the Kingdom of Heaven, at last lan-

his Bones in our *New-England*; it was an acquaintance with *him*, that contributed more than a little to the Accompliſhment of our *Eliſha*, for that work unto which the moſt High deſigned him. His liberal *Education*, having now the Addition of *Religion*, to direct it, and improve it, it gave ſuch a *Biaſs* to his young Soul, as quickly diſcovered it ſelf in very ſignal inſtances. His firſt Appearance in the world after his Education in the *Univerſity*, was in the too *difficult* and *unthankful* but very *neceſſary* Employment of a *School-maſter*, which Employment he diſcharged with a good fidelity. And as this *firſt Eſſay* of his Improvement was no more Diſgrace unto *him*, than it was unto the famous *Hieron*, *Whitaker*, *Vines*, and others, that they *thus* began to be ſerviceable; ſo it rather prepared him, for the further ſervice, which his mind was now ſet upon. He was of worthy Mr. *Thomas Wilſon*'s mind, that the calling of a *Miniſter* was the only one wherein a man might be more ſerviceable to the Church of God, than in that of a *School-maſter*. Wherefore having Dedicated himſelf unto God betimes, he could not Reconcile himſelf to any leſſer way of Serving his Creator and Redeemer, than the Sacred *Miniſtry* of the Goſpel; but, alas, where ſhould he have Opportunities for the Exerciſing of it? The *Laudian*, *Grotian*, and *Arminian* Faction in the Church-of-*England*, in the proſecution of their Grand-plot, for the reducing of *England*

unto

unto a moderate sort of *Popery*, had pitched upon this as one of their cursed methods for it; namely, to *creeple* as fast as they could, all the Learned, Godly, Painful Ministers of the Nation; and invent certain *Shibboleths* for the detecting and the destroying of such men as were cordial Friends to the Reformation. 'Twas now a time when there were every day multiplied and imposed those unwarrantable *Ceremonies* in the Worship of God, by which the Conscience of our conciderate *Eliot* counted the *second Commandment* notoriously violated; it was a time, when such memorable Bishops as *Wren*, and *Pierce*, with others of that *Conspiracy*, silenced, censured, and ruined such Ministers as would not Read a *Book for Sports* on the Lords Dayes, or did but use a *Prayer* of their own conceiving before or after Sermon, or did but *Preach* on an Afternoon as well as in a morning, or on a Lecture, or on a Market, or did but explain the *Church-Catechism*, or in any wise discountenance the *old Pagan* Superstitions, or *new beastly* Debaucheries among their miserable Neighbours. Moreover, 'twas now a time, when some hundreds of those amiable people which had the Nick-name of *Puritans* put upon them, transported themselves, with their whole Families and Interests, into the Desarts of *America*, that they might here peaceably Erect *Congregational Churches*, and therein attend and maintain all the pure Institutions of the Lord Jesus Christ

having

having the encouragement of *Royal Charters*, that they ſhould *never* have any interruption in the Enjoyment of thoſe *precious and pleaſant things*. Here was a proſpect which quickly determined the devout Soul of our young *Eliot*, unto a Remove into *New-England*, while it was yet a *Land not ſown*; he quickly Liſted himſelf among thoſe valiant Souldiers of the Lord Jeſus, who cheerfully encountred firſt the Perils of the *Atlantick Ocean*, and then the Fatigues of the *New-Engliſh Wilderneſs*, that they might have an undiſturbed Communion with Him in His Appointments here. And thus did he betimes procure himſelf the conſolation of having afterwards and for-ever a room in that Remembrance of God, *I remember thee, the kindneſs of thy youth, and the Love of thine eſpouſals, when thou wenteſt after me into the Wilderneſs.*

On his firſt Arrival to *New-England*, he ſoon joyned himſelf unto the Church at *Boſton*; 'twas *Church-work* that was his Errand hither. Mr. *Wilſon*, the Paſtor of that Church, was gone back into *England*, that he might perfect the Settlement of his Affairs; and in his Abſence, young Mr. *Eliot* was he that ſupplied his place. Upon the Return of Mr. *Wilſon*, that Church was intending to have made Mr. *Eliot* his Colegue, and their Teacher; but it was thus diverted. Mr. *Eliot* had engaged unto a ſelect number of his pious and chriſtian Friends in *England*, that if they ſhould come into theſe

Parts

Parts before he should be in the pastoral Care of any other people, he would give himself to *Them*, and be for *Their* Service. It happened that these Friends transported themselves hither, the year after him; and chose their Habitation at the Town which they called *Roxbury*. A Church being now gathered at this place he was in a little while *Ordained* unto the Teaching and Ruling of that holy Society. So 'twas in the Orb of that Church that we have him as a *Star fixed* for very near Threescore Years; it only remains that we now observe what was his *Magnitude* all this while, and how he performed his *Revolution*.

Part I.

Or, Eliot *as a* CHRISTIAN.

Article 1.

His Eminent PIETY.

SUch was the *Piety* of our *Eliot*, that like another *Moses*, he had upon his *Face* a continual *shine*, arising from his uninterrupted communion with the Father of Spirits. He was indeed a *Man of Prayer*, and might say after the

mist, *I prayer*, as being in a manner made up of it. Could the walls of his old *Study* speak, they would even Ravish us with a Relation of the many hundred and thousand fervent *Prayers* which he there poured out before the Lord. He not only made it his dayly practice to *enter into that closet, and shut his Door, and pray to his Father in Secret*, but he would not rarely *set* apart whole *days* for prayer with Fasting, in secret places before the God of Heaven. *Prayer* solemnized with *Fasting* was indeed so agreeable unto him, that I have sometimes thought he might justly inherit the Name of, *Johannes Jejunator*, or, *John the Faster*, which for the like reason was put upon one of the Renowned Ancients. Especially, when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. *Prestons* mind, *That when we would have any great things to be accomplished, the best policy is to work by an Engine which the world sees nothing of.* He could say as the pious *Robertson* did upon his Death-bed, *I thank God, I have loved Fasting and Prayer, with all my heart!* If one would have known what that sacred thing, *The spirit of Prayer*, intends, in *him* there might have been seen a most luculent and practical Expofition of it. He kept his heart in a *frame for prayer*, with a marvellous constancy; and was continually provoking all that were about him thereunto. When he heard any considerable News, his usu-

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al and speedy Reflection thereupon would be *Brethren, let us Turn all this into prayer!* and he was perpetually jogging the *wheel of Prayer*, both more privately in the *Meetings*, and more publickly in the *Churches* of his Neighbourhood. When he came to an House that he was intimately acquainted with, he could often say, *Come, let us not have a visit without a prayer; let us pray down the Blessing of Heaven on your Family before we go.* Especially when he came into a Society of Ministers, before he had sat long with them, they would look to hear him urging, *Brethren, the Lord Jesus takes much notice of what is done and said among his Ministers when they are together; come, let us pray before we part!* And hence also, his whole *Breath* seemed in a sort made up of *ejaculatory prayers*, many scores of which winged Messengers he dispatched away to Heaven, upon pious Errands every day. By *them* he bespoke Blessings upon almost every person or affair that he was concerned with; and he carried every thing to God with some pertinent *Hosannah's* or *Hallelujah's* over it. He was a *mighty* and an *happy* man, that had his *Quiver* full of these Heavenly *Arrows!* and when he was never so straitly besieged by Humane Occurrences, yet he fastned the wishes of his devout Soul unto them, and very dexterously shot them up to Heaven over the head of all.

As he took this delight in speaking to the Almighty

mighty God, no less did he in speaking *of* him; but in serious and savoury Discourses, he still had his *Tongue, like the Pen of a ready Writer*. The *Jesuits* once at *Nola* made a no less profane than severe Order, *That no man should speak of God at all*; but this excellent person almost made it an Order wherever *he* came, *to speak of nothing but God*. He was indeed sufficiently pleasant and witty in Company, and he was affable and facetious rather than morose in Conversation; but he had a Remarkable Gravity mixed with it, and a singular skill of Raising some *holy Observation* out of whatever matter of Discourse lay before him; nor would he ordinarily dismiss any *Theme* without some gracious, divine, pithy Sentence thereupon. Doubtless, he imposed it as a *Law* upon himself, that he would leave something of *God*, and *Heaven*, and *Religion*, with all that should come a near him; so that in all places, his company was attended with Majesty and Reverence; and it was no sooner proper for him to speak, but, like *Mary*'s opened Box of *Oyntment*, he fill'd the whole Room with the perfumes of the *Graces* in his Lips, and the Christian Hearers tasted a greater sweetness in his *well-seasoned* Speeches, than the illustrious *Homer* ascrib'd unto the Orations of his *Nestor*,

Whose Lip drop'd Language than sweet Hony sweeter abundance.

His Conferences were like those which *Tertullian* affirms to have been common among the Saints in his Days, *Ut qui sciret Dominum audire*, as knowing that the *Ear of God* was open to them all; and he managed his *Rudder* so as to manifest that he was bound Heaven-ward, in his whole Communication. He had a particular Art, at *Spiritualizing* of Earthly Objects, & Raising of *high thoughts* from very *mean things*. As, once going with some feebleness and weariness up the Hill on which his Meeting-house now stands, he said unto the person that led him, *This is very like the way to Heaven, 'tis up Hill! the Lord by his Grace fetch us up!* and instantly spying a Bush near him, he as nimbly added, *And truly there are Thorns and Briars in the way too!* Which instance I would not have singled out from the many thousands of his *Occasional Reflections*, but only that I might suggest unto the good people of *Roxbury*, something for them to think upon, when they are *going up to the House of the Lord*. It is enough that as the Friend of the famous *Ursin* could profess that he never went unto him without coming away, *aut doctior aut melior*, either the *wiser* or the *better* from him; so, 'tis an acknowledgment which more than one Friend of our *Elion*'s has made concerning him, *I was never with him, but I got, or might have got some good from him.*

And hearing *from* the great God, was an

exciſe of like ſatisfaction unto the Soul of this good man, with ſpeaking either *to* him, or *of* him. He was a mighty Student of the ſacred Bible; and it was unto him as his *neceſſary food*. He made the Bible his Companion, and his Councellor, and the holy lines of *Scripture* more Enamoured him than the profane Ones of *Tully*, ever did the famous *Italian* Cardinal. He would not upon eaſy terms, have gone one day together, without uſing a portion of the Bible as an antidote againſt the *infection of Temptation*. And he would preſcribe it unto others, with his *probatum eſt* upon it; as once particularly a pious Woman, vexed with a wicked Husband, complaining to him, That *bad Company* was all the day ſtill infeſting of her Houſe, *and what ſhould ſhe do?* He adviſed her, *Take the Holy Bible into your Hand, when the bad Company comes, and you'l ſoon drive them out of the Houſe*; the woman made the experiment, and thereby cleared her *Houſe* from the Haunts that had moleſted it. By the like way 'twas that he cleared his *Heart* of what he was loth to have Neſting there. Moreover, if ever any man could, *he* might, pretend unto that evidence of Uprightneſs, *Lord, I have loved the Habitation of thine Houſe*; for he not only gave ſomething more than his preſence there twice on the *Lords Dayes*, and once a Fortnight beſides at the *Lectures*, in his own Congregation, but he made his weekly viſits unto the Lectures in the

Neighbouring Towns; how often was he seen at *Boston*, *Charlestown*, *Cambridge*, *Dorchester*, waiting upon the Word of God, in the Recurring Opportunities, and counting a *Day in the Courts of the Lord better than a thousand?* It is hardly conceivable, how in the midst of so many *Studies* and *Labours* as he was at home engaged in, he could possibly repair to so many *Lectures* abroad; and herein he aimed, not only at his own *Edification*, but at the *Countenancing* and *Encouraging* of the *Lectures* which he went unto. Thus he took heed, *that* he might *Hear*, and he took as much heed *how* he *Heard*; he set himself as in the presence of the Eternal God, as the great *Constantine* used of old, in the Assemblies where he came, and said, *I will hear what God the Lord will speak*; he expressed a diligent *attention*, by a watchful and wakeful posture, and by turning to the Texts quoted by the Preacher; he expressed a suitable *affection* by feeding on what was delivered, and accompanying it with hands and eyes devoutly elevated; and they whose good hap 'twas to go home with him, were sure of having another Sermon by the way, until their very *Heart burned in them*. *Lactantius* truly said, *Non est vera Religio, quæ cum templo relinquitur*; but our *Eliot* alwayes carried much of *Religion* with him from the House of God.

In a word, he was one who *Liv'd in Heaven* while he *was on Earth*; and there is no more than

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pure Justice in our endeavours that he should *Live on Earth* after he *is in Heaven.* We cannot say that we ever saw him *walking* any whither but he was therein *walking with God*; wherever he *sat*, he had God by him, and it was in the Everlasting Arms of God that he *Slept* at night. Methoughts he a little discovered his Heavenly way of living, when walking one day in his Garden, he plucked up a weed that he saw now and then growing there, at which a Friend pleasantly said unto him, *Sir, you tell us, we must be Heavenly-minded*; but he immediately Reply'd, *It is true; and this is no impediment unto that; for were I sure to go to Heaven to morrow, I would do what I do to Day.* From such a frame of spirit it was that once in a visit, finding a Merchant in his Counting House, where he saw Books of *Business* only on his Table, but all his Books of *Devotion* on the shelf, he gave this Advise unto him, *Sir, Here's Earth on the Table, and Heaven on the shelf; pray don't sit so much at the Table as altogether to forget the shelf; let not earth by any means thrust Heaven out of your mind.*

Indeed I cannot give a fuller Description of him, than what was in a Paraphrase that I have heard himself to make upon that Scripture, *our Conversation is in Heaven.* I writt from him as he uttered it.

'Behold! *Said he*, the Ancient and Excellent 'Character of a true Christian; 'tis that which '*Peter* calls *Holiness in all manner of Conversation*;

You

'you ſhall not find a Chriſtian out of the way of 'Godly Converſation. For, firſt, a *ſeventh part* 'of our time is all Spent in Heaven, when we are 'duely zealous for and zealous on, *the Sabbath of* 'God. Beſides, God has written on the Head of 'the Sabbath *Remember*; which looks both For-'wards and Backwards; and thus a good part 'of the week will be ſpent in *Sabbatizing*. Well, 'but for the reſt of our *Time*! why, we ſhall 'have that ſpent in Heaven, ere we have done. 'For, Secondly, we have many dayes for both '*Faſting* and *Thanksgiving*, in our pilgrimage; 'and here are ſo many *Sabbaths* more. More-'over, Thirdly, we have our *Lectures* every 'week; and pious people, won't miſs *them*, if 'they can help it. Furthermore, fourthly, We 'have our *private Meetings* wherein we pray, & 'ſing, and Repeat Sermons, and confer toge-'ther about the things of God; and being now 'come thus far, we are in Heaven almoſt every 'day. But a little farther, Fifthly, we perform '*Family-Duties* every day; we have our morn-'ing and evening Sacrifices, wherein having 'read the Scriptures to our Families, we call up-'on the Name of God, and ever now and then 'carefully *Catechiſe* thoſe that are under our 'Charge. Sixthly, we ſhall alſo have our daily 'Devotions in our *Cloſets*; wherein unto *Sup-'plication* before the Lord, we ſhall add ſome ſe-'rious *Meditation* upon his Word; a *David* will 'be at this work no leſs than thrice a day.

Seventhly,

'Seventhly, We have likewise many scores of '*Ejaculations* in a day; and these we have, like '*Nehemiah*, in whatever place we come into. 'Eighthly, We have our Occasional *Thoughts*, 'and our Occasional *Talks*, upon spiritual mat-'ters; and we have our Occasional Acts of *Cha-'rity*, wherein we do like the Inhabitants of 'Heaven every day. Ninthly, In our Callings, 'in our *civil* Callings, we keep up Heavenly 'Frames; we buy and sell and toyl, yea, we 'eat and drink, with some eye both to the *Com-'mand* and the *Honour* of God in all. Behold, 'I have not now left an inch of time to be *car-'nal*; it is all Engrossed for *Heaven*. And yet, 'lest here should not be enough, Lastly, We 'have our *spiritual Warfare*. We are always 'Encountring the Enemies of our Souls, which 'continually raises our hearts unto our *Helper* 'and *Leader* in the *Heavens*. Let no man say, '*'Tis impossible to live at this rate*; for we have 'known some *live* thus; and others that have 'written of such a life, have but spun a Web out 'of their own blessed experiences. *New-Eng-'land* has Examples of this life; tho, alas, 'tis 'to be lamented, that the Distractions of the 'world, in too many professors do becloud the 'beauty of an Heavenly Conversation. In fine, 'our Employment lies in *Heaven*. In the mor-'ning, if we ask, *Where am I to be to day?* Our 'Souls must answer, *In Heaven*. In the even-'ing, if we ask, *Where have I been to day?* Our 'Souls

'Son's may answer, *I to Heaven.* If thou art a 'Believer, thou art no stranger to *Heaven* while 'thou *livest*; and when thou dyest, *Heaven* will 'be no strange place to thee; no, thou hast been 'there a thousand times before.

In this language have I heard him expres himself; and he *did* what he *said*; he was a *Bonifacius* as well as a *Benedictus*; and he was one of those

Qui faciendo docent, quæ facienda docent.

'It might be said of him, as that Writer cha-'racterises *Origen*, *Quemadmodum docuit, sic vixit, & quemadmodum vixit sic docuit.*

Article II.

His particular care and zeal about the Lords day.

THis was the *Piety*, this the *Holiness* of our *Elect*; but among the many instances in which his *Holiness* was remarkable, I must not omit his exact *Remembrance of the Sabbath-day to keep it holy.*

It has been truly and justly Observed, That our whole Religion fares according to our *Sabbaths*, that poor *Sabbaths* make poor *Christians*, and that a strictness in our *Sabbaths* inspires vigor

vigour into all our other *Duties*. Our *Eliot* knew this, and it was a most Exemplary *zeal* that he acknowledged the *Sabbath* of our Lord Jesus Christ withal. Had he been asked, *Servasti Dominicum?* he could have made a right Christian primitive answer thereunto. The *Sun* did not set, the evening before the *Sabbath*, till he had begun his *preparation* for it; and when the *Lords-day* came, you might have seen *John in the Spirit*, every week. *Every* day was a sort of *Sabbath* to him, but the *Sabbath-day* was a kind, type, a taste of *Heaven* with him. He laboured, that he might on this *High-day*, have no *words* or *thoughts* but such as were agreeable thereunto; he then allow'd in himself no Actions, but those of a *Raised Soul*. One should hear nothing dropping from his Lips on this day, but the *milk* and *honey* of the Countrey, in which there yet *remains a Rest for the people of God*; and if he beheld in any person whatsoever, whether old or young, any *profanation* of this day, he would be sure to bestow lively Rebukes upon it. And hence also unto the general Engagements of a Covenant with God, which 'twas his Desire to bring the Indians into, he added a particular *Article*, wherein they bind themselves, *mehquontamunat Sabbath, pahketeaunat tohsohke pomantamog*; i. e. *To Remember the Sabbath-day, to keep it holy, as long as we live.*

The mention of this, gives me an opportunity, not only to *Recommend* our Departed *Elior*, but also to *Vindicate* another great man, unto the Churches of our Lord Jesus Christ. The Reverend and Renowned *OWEN* in his Elaborate Exercitations on, *The Lords-day*, had let fall such a passage of this

I judge, that the Observation of the Lords-day is to be Commensurate unto the use of our natural strength, on any other day; from morning to night. The Lords-day is to be set apart unto the ends of an holy Rest unto God, by every one according as his natural strength will enable him to employ himself in his lawful Occasions any other day of the week.

This passage gave some scandal unto several very Learned and Pious Men; among whom our *Elior* was one; whereupon with his usual zeal, gravity and sanctity, he wrote unto the Doctor, his Opinion thereabout; who returned unto him an answer full of Respect, some part whereof I shall here transcribe.

'As to what concerns the *Natural strength of* 'man (*saith he*) Either I was under some mis-'take in my *Expression*, or you seem to be so, in 'your *Apprehension*. I never thought, and I 'hope, I have not *said*, for I cannot find it, 'that the Continuance of the *Sabbath* is to be 'commensurate unto the *natural strength* of man, 'but only that it is an *Allowable mean* of men's 'Continuance in Sabbath Duties; which I sup-'pose you will not deny, lest you should ca-'

the Consciences of professors into inextricable Difficulties.

'When first I engaged in that work, I intended not to have spoken one word about the *practical Observation* of the Day; but only to have endeavoured the *Revival* of a Truth which at present is despised and contemned among *us*, and strenuously opposed by sundry Divines of the *United Provinces*, who call the Doctrine of the Sabbath, *Figmentum Anglicanum*. Upon the Desire of some Learned Men in these parts, it was, that I undertook the Vindication of it. Having now discharged the Debt, which in this matter I owed unto the *Truth* and *Church* of God, tho not as I ought, yet with such a composition as I hope, thro' the Interposition of our Lord Jesus Christ might find acceptance with God and his Saints, I suppose I shall not again engage on that Subject.

'I suppose there is scarce any one alive in the world, who hath more *Reproaches* cast upon him than I have; tho hitherto God has been pleased in some measure to support my Spirit under them. I still relieved my self by this, That my poor Endeavours have found acceptance with the *Churches* of Christ: But my holy, wise, and gracious Father, sees it needful to try me in this matter also; and what I have received from you (which it may be contains not *your sense alone*) hath printed deeper, and

'left a greater impreſſion upon my mind, than
'all the virulent Revilings, and falſe Accuſati-
'ons I have met withal, from my profeſſed Ad-
'verſaries. I do acknowledge unto you, that I
'have a dry and barren Spirit, and I do heartily
'beg your prayers, that the Holy One would,
'notwithſtanding all my ſinful provocations,
'water me from above; but that I ſhould now
'be apprehended to have given a wound unto
'*Holineſs* in the Churches, *'tis one of the ſaddeſt*
'*frowns in the cloudy Brows of Divine Providence.*

'The Doctrine of the *Sabbath*, I have aſſert-
'ed, tho' not as it ſhould be done, yet as well
'as I could; The *Obſervation* of it in Holy Du-
'ties unto the utmoſt of the ſtrength for them
'which God ſhall be pleaſed to give us, I have
'pleaded for; the neceſſity alſo of a ſerious *pre-*
'*paration* for it in ſundry previous Duties, I have
'declared. But now to meet with ſevere *Ex-*
'*preſſions*---It may be 'tis the will of God, that
'vigour ſhould hereby be given to my former
'Diſcouragements, and that there is a Call to
'it, to ſurceaſe from theſe kinds of labours.

I have tranſcribed the more of this Letter
becauſe it not only diſcovers the concern which
our *Elwi* had for the *Sabbath* of God, but alſo
it may contribute unto the worlds good Recep-
tion and Peruſal of a *golden Book* on that Sub-
ject, written by one of the moſt Eminent Per-
ſons which the *Engliſh* Nation has been adorned
with.

Arti-

Article III.

His Exemplary Mortification.

THus did Eliot *endeavour to* live *unto God*; *but how much at the same time did he* dye *unto all the world?*

'Twere impossible to finish the *lively* Picture of this pious and holy *Eliot*, without some touches upon that *Mortification*, which accompany'd him all his days; for never did I see a person more *mortify'd* unto all the pleasures of this Life, or more unwilling to *moult* the wings of an Heaven-born Soul, in the dirty puddles of carnal and sensual Delights. We are all of us compounded of those two things, *the Man*, and, *the Beast*; but so powerful was, *The Man*, in this holy person, that it kept, *The Beast*, every'd with a short Tether and suppressed the irregular *Calcitrations* of it. He became so nailed unto the *Cross* of the Lord Jesus Christ, that the Grandeurs of this world were unto him just what they would be to a *dying man*; & he maintained an almost unparallel'd *indifferency* towards all the *pomps*, which Mankind is too generally flattered and enchanted with.

The *Lust of the flesh* he could not reconcile himself

himself to the least pampering or indulging of it; but he persecuted it with a continual *Antipathy*; being upon higher principles than *Tully* was acquainted with, of his mind, *Non est dignus nomine hominis, qui unum diem eorum velit esse in isto genere voluptatis.* The *sleep* that he allowed himself cheated him not of his *Morning-hours*; but he reckoned the *Morning* no less a friend unto the *Graces*, than unto the *Muses*. He would call upon Students, *I pray look to it that you be Morning-Birds!* and for many more than a score of years before he dyed, he removed his Lodging into his Study, on purpose that being there alone, he might enjoy his early *Mornings*, without giving the disturbance of the least noise to any of his Friends, whose Affections to him else might have been ready to have called, *Master, spare thy self.* The *Meat* upon which he lived was a *Cibus simplex*, an homely but an wholesome Diet. Rich Varieties, costly Viands, and poinant Sauces, came not upon his *own Table*, and when he found them on *other mens*, he rarely tasted of them. *One* Dish and a *plain* one, was his *Dinner*; and when invited unto a *Feast*, I have seen him sit Magnifying of God, for the Plenty which His People in this Wilderness were within a few years arisen to; but not more than a Bit or two of all the Dainties taken into his *own* mouth all the while. And for a *Supper* he had learn'd of his loved and blessed Patron old Mr. *Cotton*, either wholly to omit it, or to make

make a small *sup* or two the utmost of it. The *drink* which he still used was very *small*; he cared not for *Wines* or *Drams*, and I believe, he never once in all his life knew what it was to feel so much as a noxious fume in his head, from any of them; good, clear *water* was more *precious*, as well as more *usual* with him, than any of those Liquors with which men do so frequently *spoil* their own *Healths*, while perhaps they *drink*, those of other men. When at a Strangers House in the Summer time, he has bin entertained with a *glass*, which they told him was *Of water and wine*, he has with a complaisant gravity reply'd unto this purpose; *Wine, 'tis a noble generous Liquor, and we should be humbly thankful for it; but as I remember, Water was made before it!* So abstemious was he; and he found, that, *Carere suavitatibus istis*, his Abstinence had more *sweetness* in it, than any of the *sweets* which he abstained from; and so willing he was to have others partake with him in that *sweetness*, that when he has thought the countenance of a Minister has look'd, as if he had made much of himself, he has gone to him with that Speech, *Study Mortification, Brother! study Mortification!* and he made all his Addresses with a becoming Majesty.

The *Lust of the Eye*, was put out by him in such a manner, that it was in a Manner all one with him to be *rich* or *poor*. It could not be said of him, That *he sought great things for himself*; but

but what estate he became owner of, was from the Blessing of God upon the Husbandry and Industry of some in his Family, rather than from any endeavours of his own. Once when there stood several *Kine* of his own before his door, his Wife, to try him, asked him, *Whose they were?* and she found that he knew nothing of them. He could not endure to plunge himself into secular Designs and Affairs but accounted *Sacerdos in foro* as worthy of Castigation as *Mercator in Templo*; he thought that *Minister* and *Market-man*, were not *Unisons*, and that the *Earth* was no place for *Aaron's* holy Miter to be laid upon. It was the Usage of most Parishes in the Country, to have an annual *Rate* for the *maintainance* of the Ministry, adjusted commonly by the select-men of the Towns; which tho it raised not any exuberant Salaries for the Ministers, who also seldome received all *that* the people had contracted for, nevertheless in many places it prevented sore Temptations from befalling those that were *labouring in the Word and Doctrine*; who must else often have experienced the Truth of *Luthers* Observation, *Durius profecto & misere viverent Evangelii Ministri si ex Liberæ populi contributione essent sustentandi*. However, for *his part*, he propounded that what stipend *he* had, should be Raised by *Contribution* & from the same temper it was, that a few years before his Dissolution, being left without an Assistent in his Ministry, he prefixed his Congregatio

gregation to furnish themselves with another *Pastor*; and in his Application to them, he told them, *'Tis possible, you may think the burden of maintaining two Ministers may be too heavy for you; but I'll deliver you from that fear; I do here give back my Salary to the Lord Jesus Christ; and now, Brethren, you may fix that upon any man, that God shall make a Pastor for you.* But his Church with an handsome Repl. assured him, That they would count his very presence worth a Salary, when he should be so superannuated as to do no further Service for them.

And as for the *Price of Life*, the *Life* of it was most exemplarily ex'ingu'sh'd in him. The *Humility* of his *Heart* made him, *Higher by the Head than the rest of the people.* His *Habit* and *Spirit* were both such as declared him to be among the *Lowly*, whom God has most *Respect* unto. His *Apparel* was without any *Ornament*, except that of *Humility*, which the Apostle Elegantly compares to a knot of Comely *Ribbons*, in the Text where he bids us to be *clothed* with it; any other flanting *Ribbons* on those that came in his way he would ingeniously admadvert upon; and seeing some scholars once, he thought, a little too gaudy in their Cloaths, *Humiliamini, Juvenes, Humiliamini*, was his immediate complement unto them. Had you seen him with his *Leathern Girdle* (for such an one he wore) *about his Loins*, you would almost have thought what *Herod* fear'd, *That John Baptist*

was come to life again. In short, he was in all Regards, *A Nazarite indeed*; unless in this one, that *long Hair* was always very *loathsome* to him; he was an acute *Ramist*, but yet he professed himself a lover of a *Tricotomy*. Doubtless, it may be lawful for us to accommodate the *length* of our *Hair* unto the modest *Customs* which vary in the *Churches of God*; and it may be lawful for them that have not enough of their own *Hair* for their own *Health*, to supply themselves according to the sober modes of the places where they live. But the Apostle tells us, *Nature teaches us, that if a man have long hair, 'tis a shame to him*; where, by *Nature* can be meant, no other than, *the difference of Sex*; as the word elſe-where is used.

Thus Mr. *Eliot* thought that for *Men* to wear their *Hair* with a luxurious, Delicate, Feminine prolixity; or for them to preserve no plain Distinction of their Sex, by the *Hair* of their Head and Face; and much more, for men *thus* to disfigure themselves with *Hair* that is *None of their own*; and most of all, for *Ministers* of the Gospel to ruffle it in Excesses of this kind; may prove more than we are well aware, displeasing to the *Holy Spirit* of God. The *Hair* of them that professed Religion, long before his Death, grew too *long* for him to swallow; and he would express himself continually with a *boiling zeal* concerning it, until at last he gave over, with some Regret complaining,

ing, *The Luſt is become inſuperable!* I know not whether that horrible Diſtemper prevailing in ſome *European* Countries known by the name of *Plica polonica*, wherein the Hair of people matted into ugly and filthy forms, like *Snakes* upon their heads, which whoſoever cut off preſently fell *blind* or *mad*; I ſay, I know not whether this Diſeaſe was more odious in it ſelf, than the ſweeter, neater, but prolix Locks of many people were to our *Eliot*. He was indeed one *priſci moribus*, as well as *Antiqua fide*; and he might be allow'd ſomewhat even of *ſeverity*, in this matter on that account.

My Reader ſhall have a Touch or two, from a Manuſcript of his, which I have in my hands, againſt (as he calls it) *The violent and inſuperable Luſt of Long Hair*. He thus argues.

'Tis a ſin for a man to do that whereof he 'hath cauſe to be *aſhamed*, *Pro.* 14. 34. *Rom.* 6 21.

'But it is a *ſhame* for a man to wear *long hair*, '1 *Cor.* 11. 14. Therefore 'tis a *Sin*.

'*Obj.* It was *then* ſo; but now 'tis a *faſhion* 'and *glory* to do otherwiſe.

'*Anſ. Nature* is the ſame *now* as *then*; Un-'changeable. It ſpeaks as loud *now* as it did '*then*; only *our Ears are ſo covered with Locks*, '*that we cannot hear it!*

'Again, *Long Hair* on the *Head*, & *No Hair* 'on the *Face*, is the Habit of a *Woman*, 1 Cor. '11. 16. But it is a ſinful *Abomination* for a '*Man* to wear the Habit of a *Woman*, Deut. 22. 5.

Therefore 'tis a sinful *Abomination*, for a man to wear *long Hair* on his *Head*, and no *Hair* on his *Face*.

With *these*, and many other such persuasions did he endeavour to obviate the *Luxury*, which he saw the times degenerating apace into; and he added hereunto his own *Example*, as a *continual and effectual Sermon* against what he thought was to be *condemned in the world*.

For my own part, I cannot think *Wigs* unlawful things, but I must concur with Mr. *Eliot*, so far as to think, that *Immoderacy* in them, as in *Meats* and in *Drinks* is very sinful.

Article IV.

His Exquisite *Charity*.

HE that will write of *Eliot*, must write of *Charity*, or say nothing. His *Charity* was a Star of the *First Magnitude* in the bright Constellation of his Vertues; and the Rays of it were wonderfully various and extensive.

His *Liberality* to pious Uses, whether publick or private, went much beyond the proportions of his little Estate in the world. Many Hundreds of Pounds did he freely bestow upon the *poor*; and he would with a very forcible importunity press his Neighbours to join with him, in such Beneficences. 'Twas a marvellous *Alacrity*, with which he embraced all opportunities of Relieving any, that were miserable; & the good people of *Roxbury* doubtless *cannot* [illegible] remember

remember (but the *Righteous* God *will!*) how *often*, and with what *Ardors*, with what *Arguments*, he became a Beggar to them, for Collections in their Assemblies, to support such needy Objects, as had fallen under his Observation. The poor counted him their *Father*, and repaired still unto him, with a filial confidence in their Necessities; and they were more than *seven* or *eight*, or indeed than so many *scores*, who received their *portions* of his Bounty. Like that worthy and famous *English* General, he could not perswade himself, *That he had any thing but what he gave away*; but he drove a mighty Trade at such Exercises as he thought would furnish him with *Bills of Exchange*, which he hoped *after many days* to find the comfort of; and yet after all, he would say like one of the most charitable Souls that ever lived in the World, *That looking over his Accounts, he could no where find, that the God of Heaven charged a Debtor there.* He did not put off his *Charity*, to be put in his *last Will*, as many who therein shew that their *Charity* is *against their will*; but he was his own *Administrator*; he made his own *Hands* his *Executors*, and his own *Eyes* his *Overseers*. It has been Remarked, That *liberal* men are often *long-liv'd* men; so do they *after many days* find the *Bread* with which they have been willing to keep other men alive. The *great age* of our *Eliot* was but agreeable to this Remark; & when his Age had unfitted him for almost all Employments,

ployments, and bereaved him of those Gifts & Parts which once he had been Accomplished with, being asked, *How he did?* he would sometimes answer, *Alas, I have lost every thing; my Understanding leaves me, my Memory fails me, my Utterance fails me; but I thank God, my Charity holds out still; I find* that *rather grows than fails!* And I make no question, That at his Death, his happy Soul was Received, and welcomed, into the *everlasting Habitations*, by many scores got thither before him, of such as his *Charity* had been liberal unto.

But besides these more *Substantial Expressions* of his *Charity*, hee made the Odours of that *Grace* yet more fragrant unto all that were about him, by that *Pittifulness* and that *Peaceableness*, which rendred him yet further Amiable. If any of his Neighbourhood were in distress, he was like a *Brother born for their Adversity*; he would visit them, and comfort them, with a most Fraternal *Sympathy*; yea, 'tis not easily to recount how many whole dayes of *Prayer with Fasting* he has got his Neighbours to keep with him, on the behalf of those whose Calamities he found himself touched withal. It was an extreme Satisfaction to him, that his Wife had attained unto a considerable skill in *Physick* and *Chyrurgery*, which enabled her to dispense many safe, good, and useful Medicines, unto the *Poor* that had occasion for them; and some hundreds of sick & weak and maimed people owed praises to God, for

for the Benefit which therein they freely received of her. The good Gentleman, her Husband would ſtill be caſting *Oyl* into the *Flame* of that Charity, wherein ſhe was of her own accord abundantly forward thus to be *doing of good unto all*; and he would urge her to be ſerviceable unto the worſt *Enemies* that he had in the world. Never had any man fewer Enemies than he! But once having delivered ſomething in his Miniſtry, which diſpleaſed one of his Hearers, the man did paſſionately abuſe him for it, and this both with *Speeches* and with *Writings* that reviled him. Yet it happening not long after, that this man gave himſelf a very dangerous *Wound*, Mr. *Eliot* immediately ſends his Wife to cure him; who did accordingly. When the man was well he came to thank her; but ſhe took no Rewards; and this *Goodness* made him ſtay and *eat* with him, taking no notice of all the Calumnies with which he had loaded him; but by this Carriage he ſtrangely mollifyed and conquered the *Stomach* of his Reviler.

He was alſo a great Enemy to all *Contention*, & would ring a loud *Courfeu-Bell* wherever he ſaw the *Fires* of Animoſity. When he heard any Miniſters complain, that ſuch and ſuch in their Flocks, were too *difficult* for them, the ſtrain of his Anſwer ſtill was, *Brother, Compaſs them!* and *Brother, Learn the meaning of thoſe three little Words, Bear, Forbear, Forgive.* Yea, his Inclinations for *Peace*, indeed ſometimes almoſt made

made him to sacrifice *Right* it self. When there was laid before an Assembly of Ministers, a bundle of Papers, which contained certain matters of Difference and Contention, between some people which our *Elior* thought, should rather unite with an *Amnesty* upon all their former Quarrels, he (with some imitation of what *Constantine* did upon the like occasion) hastily threw the papers into the Fire before them all, and with a zeal for peace as hot as that Fire, said immediately, *Brethren, wonder not at what I have done; I did it on my knees this morning before I came among you.* Such an excess (if it were one) flowed from his Charitable Inclinations to be found among those *Peace-makers* which by following the Exemple of that *Man* who is *our Peace*, come to be called, *The children of God*. Very worthily might he be called an *Irenæus*, as being all for *Peace*; and the Commendation which *Epiphanius* gives unto the Ancient of *that Name*, did belong unto our *Elior*, he was a *most blessed and a most holy man*. He disliked all sorts of *Bravery*; but yet with an ingenious Note upon the Greek word in *Col.* 3. 15 he propounded, *That peace might* brave it among us. In short, where-ever he came, it was like another old *John*, with solemn and earnest perswasives to *love*, and when he could say little else, he would give that Charge, *My Children, love one another!*

Finally, 'twas his *Charity* which disposed him to

to continual *Apprecations* for and *Benedictions* on those that he met withal; he had, an *Heart* full of good *Wishes* and a *Mouth* full of kind *Blessings* for them. And he often made his *Expressions* very wittily agreeable to the circumstances which he saw the persons in. Sometimes when he came into a *Family*, he would call for all the young people in it that so he might very *Distinctly* lay his holy hands upon every one of them, and bespeak the mercies of Heaven for them all.

Article. V.

Some *Special Attainments*, that were the *Effects* of his *Piety*, and *Charity*.

But what was the Effect of this Exemplary *Piety*, and *Charity* in our *Eliot*? It will be no wonder, to my Reader, if I tell him, That this good man *walked in the light of Gods Countenance all the day long*. I believe he had a continual Assurance of the divine *Love*, marvellously *Sealing*, Strengthning, and Refreshing of him, for many lustres of years before he *Died*; and for this cause, the *fear of Death* was Extirpated out of his heavenly Soul, more than out of most men alive. Had our blessed *Jesus* at any time sent his Waggons to fetch this old *Jacob* away, he would have gone without the least Re-

tancies. Labouring once under a *Feavour* and *Ague*, a Visitant asked him, *How he did?* and he Reply'd *Very well, but anon I expect a paroxysm.* Said the Visitant, Sir, *fear not*; but unto that he answered, *Fear! No, no; I beun't afraid, I thank God, I beun't afraid to Dy! Dying* would not have been any more to him, than *Sleeping* to a weary man.

And another Excellency, which accompanied this Courage and Comfort in him was, *A wonderful Resignation to the Will of God, in all Events.* There were sore *Afflictions* that sometimes befel him; especially when he follow'd some of his hopeful and worthy Sons, two or three desirable Preachers of the Gospel, to their Graves. But he sacrificed them, like another *Abraham*; with such a sacred indifferency, as made all the Spectators to say, *This could not be done without the Fear of God.* Yea, he bore all his Trials with an admirable patience, and seemed loth to have any *will* of his own, that should not be wholly melted and moulded into the *Will* of his *Heavenly Father.* Once being in a Boat at Sea, a larger Vessel unhappily Over-run, and Over-set that little one which had no small Concerns, because *Eliot*'s in the bottom of it; he immediately sunk without any expectation of ever *going to Heaven any other way*; and when he imagined that he had but one breath more to draw in the world, it was this, *The will of the Lord be done!* but it was *the will of the*

Lord,

Lord, that he should survive the danger; for he was rescued by the help that was then at hand, and he that had long been like *Moses* in every thing else, was now *drawn out of the Waters*. Which gives me opportunity to mention one Remarkable that had some Relation hereunto. This Accident happened in the Time of our *Indian Wars*, when some furious *English* People that clamoured for the extirpation of the *Praying Indians*, which were in subjection unto us, as well as the *Pagan Indians* that were in Hostility against us, vented a very wicked Rage at our holy *Eliot*, because of his concernment for the *Indians*; and one profane Monster hearing how narrowly Mr. *Eliot* escaped from Drowning, 'tis said, he wish'd this man of God had then been Drowned. But within a few days that woful man by a strange Disaster was Drowned in that very place, where Mr. *Eliot* had received his Deliverance.

There was indeed a certain *health of Soul* which he arriv'd unto; and he kept in a blessed measure clear of those *Distempers* which too often disorder the most of men. But the God of Heaven favoured him with something that was yet more *Extraordinary*! By getting and keeping near to God, and by dwelling under the shadow of the Almighty, he contracted a more *exquisite sense* of mind, than what is usual among other Professors of Christianity; he sometimes felt a *lively touch* of God upon his refined

and exalted Spirt, which were not in any paper of ours *lawful* or *easy* to be uttered; and he was admitted unto a singular *Familiarity* with the *Holy One of Israel*. Hence 'twas, that as Bodies of a rare and fine constitution, will *forebode* the Changes of the Weather, so the sublimed Soul of our *Eliot* often had strange *Forebodings* of things that were to come. I have been astonished at some of his *Predictions*, that were both of a more *personal*, and of a more *general* Application, and were follow'd with exact Accomplishments. If he said of any Affair, *I cannot bless it*! it was a worse Omen to it, than the most inauspicious præsages in the world; but sometimes after he had been with God about a thing, he was able successfully to foretel, *I have set a mark upon it, it will do well*? I shall never forget, That when *England* and *Holland* were plunged into the *unhappy War*, which the more sensible Protestants every-where had but sorrowful Apprehensions of, our *Eliot* being in the height and heat of the War, privately asked, *What News we might look for next*? answered unto the surprize of the Enquirer, *Our next News will be, a peace between the two Protestant Nations; God knows, I pray for it every day; and I am verily perswaded, we shall hear of it speedily*! and it came to pass accordingly.

It is to be confessed, That the written Word of God, is to be regarded as the perfect and only

only *Rule* of our Lives; that in all Articles of Religion if men *ſpeak not according to this word, there is no light in them*; and that it is no warrantable or convenient thing for Chriſtians to look for ſuch Inſpirations as directed the *Prophets* that were the Pen-men of the Scriptures. Nevertheleſs, there are ſome uncommon *Inſtances* of Communion and Fruition, which in our days the Soveraign God here and there favours a good man withal; and they are very *Heavenly* perſons, perſons well purify'd from the *Faculencies* of Senſuality, and perſons better purged from the *Leaven* of envy and malice, and intollerable pride, than uſually thoſe vain pretenders to Revelations, the *Quakers*, are, that are made partakers of theſe Divine Dainties. Now *ſuch* an one was our *Eliot*; and for this, *no toy to be had in everlaſting Remembrance.*

It would not be improper under this Title to lodge the ſingular and ſurprizing ſucceſſes of his *Prayers*! for they were ſuch, that in our diſtreſſes we ſtill repair'd unto *him*, under that encouragement, *He is a Prophet, and he ſhall pray for thee, and thou ſhalt Live.* I ſhall ſingle out but *one*, from the many that might be mentioned. There was a godly Gentleman of *Charlſtown*, one Mr. *Foſter*, who with his Son, was taken Captive by *Turkiſh* Enemies. Much prayer was employed, both privately and publickly, by the good people here, for the Redemption of that Gentleman; but we were at laſt informed, that the bloody

bloody Prince in whose Dominions he was now a Slave, was resolved that in his Life-time *no* Prisoner should be released; and so the Distressed Friends of *this* Prisoner, now concluded, *Our Hope is lost!* Well upon this, Mr *Eliot* in some of his next prayers, before a very solemn Congregation, very broadly beg'd, *Heavenly Father, work for the Redemption of thy poor Servant* Foster; *and if the Prince which detains him will not, as they say, dismiss him as long as himself lives, Lord, we pray thee to kill that cruel Prince; kill him, and glorify thy self upon him.* And now, behold the answer. The poor Captived Gentleman quickly Returns to us that had been mourning for him as a lost man, and brings us News, that the Prince which had hitherto held him, was come to an *untimely Death*, by which means he was now set at Liberty. Thus we now know, *That a Prophet has been among us!*

Part II.

Or, *Eliot*, As a MINISTER.

Article I.

His Miniſterial Accompliſhments.

THe *Grace* of God, which we have ſeen ſo Illuſtrious, Endowing and Adorning of our *Eliot*, as well *Qualify'd* him for, as *Diſpoſ'd* him to, the employment wherein he ſpent about *Six Decads* of his years; which was, *The ſervice of the Lord Jeſus Chriſt, in the miniſtry of the Goſpel.* This was the work to which he apply'd himſelf; and he undertook it, I believe, with as *Right Thoughts* of it, and as *Good Ends* in it, as ever any man in our Dayes was acted with. He look'd upon the Conduct of a Church, as a thing no leſs *Dangerous* than *Important*, and attended with ſo many Difficulties, Temptations, and Humiliations as that nothing but a *Call* from the Son of God, could have encouraged him unto the ſuſception of it. He ſaw that *fleſh* and *blood* would find it no very pleaſant thing, to be Oblig'd unto the overſight of a Number, that by a ſolemn Covenant ſhould be liſted among the *Volunteers* of the Lord Jeſus Chriſt; that it was

no

no easy thing to feed the souls of such a people and of the Children and the Neighbours which were to be brought into the same Sheepfold with them; to bear their manners with all patience, not being by any of their infirmities discouraged from *Teaching* of them, and from *watching & praying* over them; to value them highly as *the Flock which God has purchased with his own blood*, notwithstanding all their miscarriages; and in all to examine the *Rule of Scripture* for the warrant of whatever *shall* be done; and to Remember the *Day of Judgment*, wherein an Account must be given of all that *has* been done; having in the mean time no expectation of the Riches & Grandeurs which accompany a *worldly Domination*. It was herewithal his opinion, *That* (as the great *Owen* expresses it) *notwithstanding all the countenance that is given to any Church by the publick Ministry, yet whilst we are in this world, those who will faithfully discharge their Duty, as Ministers of the Gospel, shall have need to be prepared for suffering*; and it was in a sense of these things that he gave himself up to the sacred *Ministry*. A Stranger to *Regeneration* can be but poorly Accomplished, for *such* a Ministry; and however God may prosper the *Sermons* of such a man for the advantage of his Church: however the building of the *Ark* may be help'd on by such Carpenters as perish in the *Flood*; & the *Tyrians* may do some *work* about the Temple, who arrive to no *Worship* in the Inner-

Courts

Courts thereof, and, as *Austin* Expreſſed it, a *Stone-cutter* may convey water into a Garden, without having himſelf any advantage of it; Nevertheleſs, the unſanctify'd Minister, how Gifted, how Able ſoever he may be, muſt have it ſtill ſaid unto him, *Thou lackeſt one thing!* and that, *One thing*, our *Eliot* had. But the *One Thing*, was not, *All!* as indeed, it would not have been, *Enough*. God furniſhed him with a good meaſure of *Learning* too, which made him capable to, *Divide the word aright*. He was a moſt Acute *Grammarian*; and underſtood very well, the Languages which God firſt wrote his Holy Bible in. He had a ſharp inſight into all the other *Liberal Arts*, and made little *Syſtems* of them, for the uſe of certain *Indians*, whoſe exacter education he was deſirous of. But, above all, he had a moſt eminent skill in *Theology*; and that which profane ſcoffers reproached as the *Diſgrace* of the bleſſed *Author*, all of whoſe Works always weigh down the pureſt *Gold*, was the *Honour* of our *Eliot*, namely to be *Scripturalis Theologus*, or, *One mighty in the Word*; which enabled him to *convince Gainſayers*, and on all occaſions to ſhow himſelf, *A thorough Divine*, and, *A Workman that needed not be aſhamed*.

In ſhort, he came like another *Bezaleel*, or *Aholiab*, unto the Service of the *Tabernacle*. And from one particularity in that part of his *Learning*, which lay in the Affairs of the *Taber-*

uncle, it was, that in a little Book of his we have those lines, which for a certain cause I now transcribe; *Oh that the Lord would put it* (says he) *into the heart of some of his Religious and Learned Servants, to take such pains about the Hebrew Language, as to fit it for universal Use! Considering, that above all Languages spoken by the lip of Man it is most capable to be enlarged, and fitted to express all things, and motions, and notions, that our humane intellect, is capable of in this mortal life; considering also, that it is the Invention of God himself; and what one is fitter to be the universal Language, than that which it pleased our Lord Jesus to make use of, when he spake from Heaven unto* Paul!

Article II.

His Family-Government.

THe Apostle *Paul*, reciting and requiring the Qualifications of a *Gospel Minister*, gives Order, that he be, *The Husband of one Wife, and one that ruleth well his own House, having his Children in subjection with all gravity.* It seems, that a mans carriage in his *own House* is a *part*, or at least a *sign*, of his due Deportment in the *House of God*; and then, I am sure, our *Eliot's* was very Exemplary. That *one Wife* which

was

was given to him truly *from the Lord*, he loved, prized, cherished, with a *kindness* that notably represented the Compassion which he (thereby) taught his Church to expect from the Lord Jesus Christ; and after he had lived with her for more than half an hundred years, he followed her to the Grave with *Lamentations* beyond those, which the Jews from the figure of a letter in the Text, affirm, that *Abraham* deplored his aged *Sarah* with; her Departure made a deeper impression upon him than what any common Affliction could. His whole Conversation with her, had that *sweetness*, and that *gravity* and *modesty* beautifying of it, that every one called them *Zacharias* and *Elizabeth*. His Family, was a little *Bethel*, for the Worship of God constantly and exactly maintained in it; and unto the daily prayers of the Family, his manner was to prefix the *Reading* of the *Scripture*; which being done, 'twas also his manner to make his young people choose a certain passage in the Chapter, and give him some *Observation* of their own upon it. By this method he did mightily *sharpen* and *improve*, as well as *try*, their Understandings, and endeavour to make them *wise unto Salvation*. He was likewise very strict in the Education of his Children, and more careful to mend any *error* in their Hearts and Lives, than he could have been to cure a *blemish* in their Bodies. No *Exorbitancies* or *Extravagancies* could find a room under his Roof, nor was

his House any other than a *School of Piety*; one might have there seen a perpetual mixture of a *Spartan* & a *Christian* Discipline. Whatever Decay there might be upon *Family-Religion* among us, as for our *Elliot*, we *knew him, that he would command his Children, and his Household after him, that they should keep the way of the Lord.*

Article III.

His way of Preaching.

Such was he in his *lesser Family*; and in his *greater Family*, he manifested still more of his Regards to the rule of a *Gospel-ministry*. To his congregation, he was a *Preacher* that made it his care to *give every one their meat in due season*. It was *Food* and not *Froth*; which in his public sermons, he entertained the souls of his people with, he did not *starve* them with empty and windy speculations, or with such things as, *Animum non dant, quia non habent*; much less did he *kill* them with such *poison* as is now too commonly exposed by the *Arminian* and *Socinian* Doctors that have lately too often sat in *Moses's* chair. His way of *preaching* was very *plain*: so that the very *Lambs* might wade, into his Discourses on those texts and themes, wherein *Elephants* might *swim*; and herewithal, it was very *powerful*, his Deli-

very

very was always very graceful and grateful; but when he was to use Reproofs and Warnings against any *Sin*, his voice would rise into a *Warmth* which had in it very much of *Energy* as well as *Decency*; he would brandish the *Swords*, and sound the *Trumpets* of God against all *Vice*, with a most penetrating Liveliness, and make his Pulpit, another Mount *Sinai*, for the flashes of Lightning therein display'd against the Breaches of the Law given up on that *burning Mountain*. And, I observed, that there was usually a special Fervour in the Rebukes which he bestow'd upon *Carnality*, a carnal frame and life in Professors of Religion; when he was to brand the Earthly-mindedness of *Church-Members*, and the Allowance & the Indulgence which they often gave unto themselves in sensual Delights, here he was a right *Boanerges*; he then spoke, as 'twas said one of the Ancients did, *Quot verba tot Fulmina*, as many *Thunderbolts* as *Words*.

It was another property of his *Preaching*, that there was evermore much of CHRIST in it; and with *Paul*, he could say, *I determined to know nothing but Jesus Christ*; having that Blessed Name in *his* Discourses, with a frequency like that, with which *Paul* mentions it in his *Epistles*. As 'twas noted of Dr *Bates*, that whatever subject he were upon, in the Application still his *Use* of it would be, *to drive men unto the Lord Jesus Christ*; in like manner, the Lord Jesus Christ

Christ was the *Loadstone* which gave a touch to all the Sermons of our *Eliot*; a glorious, precious, lovely *Christ* was the point of Heaven which they still verged unto. From this *Inclination* it was, that altho he Printed several *English* Books before he dy'd, yet his heart seemed not so much in any of them, as in that serious and savoury Book of his Entituled, *The Harmony of the Gospels, in the holy History of Jesus Christ.* From hence also 'twas, that he would give that Advice to young Preachers, *pray let there be much of Christ in your Ministry*; and when he had heard a Sermon, which had any special Relish of a blessed Jesus in it, he would say thereupon, *O bl ſſed be God, that we have Christ ſo much and ſo well preached in poor* New England!

Moreover, he lik'd no *Preaching*, but what had been *well-ſtudied* for; and he would very much commend a Sermon which he could perceive had required some good *Thinking* and *Reading* in the Author of it. I have been present, when he has unto a Preacher then just come home from the Assembly with him, thus expressed himself, *Brother, there was Oyl required for the Service of the Sanctuary; but it muſt be beaten Oyl; I praiſe God, that I ſaw your Oyl ſo well beaten to day; the Lord help us always by good Study to beat our Oyl, that there may be no knots in our Sermons left undiſſolved, and that there may a clear light be thereby given in the Houſe of God!* And yet he likewise look'd for ſomething in a Ser-

mon

tion beside and beyond the meer *ſtudy* of *man*; he was for having the *Spirit* of *God*, breathing in it and with it; and he was for ſpeaking *thoſe* things, from *thoſe* impreſſions and with *thoſe* Affections, which might compel the Hearer to ſay, *The Spirit of God was here!* I have heard him complain, *It is a ſad thing, when a Sermon ſhall have that one Thing*, The Spirit of God, *wanting in it.*

Article IV.

His Cares about the Children *of his people.*

But he Remembred, that he had *Lambs* in his *flock*, and like another *David* he could not endure to ſee the *Lion* ſeize upon any of them. He always had a mighty concern upon his mind for *little Children*; 'twas an affectionate ſtroke in one of the *little Papers* which he publiſhed for them, *Sure Chriſt is not willing to loſe his Lambs*; and I have cauſe to remember with what an hearty, fervent, zealous Application, he addreſs'd himſelf, when in the Name of the Neighbour Paſtors and Churches he gave me, *The Right-hand of Fellowſhip*, at my *Ordination*, and ſaid, *Brother, Art thou a Lover of the Lord Jeſus Chriſt? Then, I pray Feed his Lambs.*

One thing whereof he was very deſirous for

poor

poor *Children*, was the *Covenanting* of them; he was very ſollicitous that the *Lambs* might paſs under the Lords *Tything Rod*, & be brought under *the Bond of the Covenant*. He very openly and earneſtly maintained the cauſe of *Infant-Baptiſm*, againſt a ſort of perſons Riſen ſince the *Reformation*, (among which indeed there are many godly men, that were dear to the Soul of our *Eliot*) who forget that in the *Goſpel* Church-ſtate as well as in the *Jewiſh*, *The Promiſe is to Believers and their Children*: and are unwilling to reckon *Children* among the *Diſciples* of Jeſus Chriſt: or to grant, *that of ſuch is the Kingdom of Heaven*: or to know, That the moſt undoubted Records of Antiquity affirm *Infant Baptiſm* to have been an uſage in all the Primitive Churches; That even before the early days of *Nazianzen*, *Chryſoſtom*, *Baſil*, *Athanaſius*, *Epiphanius*, in the Greek, and *Ambroſe Jerom*, *Auſtin*, in the Latin Church, all of which give glorious Teſtimonies for *Infant Baptiſm*, even *Cyprian*, before *theſe* aſſures us that in his days there was no doubt of it; and *Origen* before *him* could ſay, *'Twas from the Apoſtles that the Church took up the Baptiſm of Infants*; and *Clemens Romanus* before *him* could ſay, *That Children ſhould be Recipients of the Diſcipline of Chriſt*; beſides what plain evidence we have in *Irenæus* and *Juſtin Martyr*; and that the very Arguments with which ſome of the Ancients did ſuperſtitionſly adviſe the delay of *Baptiſm*,

do

do at the same time confess the *Divine Right* of *Infants* in it. Our *Eliot* could by no means look upon the *Infants* of Godly Men, as *Unholy*, and *Unbelievers*, and unfit Subjects to have upon them a *Mark* of Dedication to the Lord.

Wherefore, when there was brought among us a Book of pious Mr. *Norcot*'s, whereby some became Disposed to, or Confirmed in, a prejudice against *Pædo-Baptism*, it was not long before Mr. *Eliot* published a little Answer thereunto; the first lines whereof presently discover what a Temper he writ it with; says he, *The Book speaks with the voice of a Lamb, and I think the Author is a Godly, though Erring Brother, but he acts the cause of a Roaring Lion, who by his crafty ways, seeketh to devour the poor Lambs of the Flock of Christ.* And so he goes on to plead the cause of them that *cannot speak for themselves*. No man could entertain a person of a different perswasion from himself, with more sweetness and kindness, than *he*, when he saw, *Aliquid Christi*, or the Fear of God prevailing in them; he could uphold a most intimate Correspondence with such a man, as Mr. *Jessey*, as long as he lived; and yet he knew how to be an *Hammer* upon their unhappy Errors.

But having once *Baptised* the Children of his Covenanting Neighbours, he did not as too many Ministers do, think, that he had now done with them. No, another thing wherein he was very laborious for poor *Children* was, the *Catechising*

chising of them; he kept the great Ordinance of *Catechising*, both publickly & privately, & spent a world of time, about the end of the *Second Century*, before there had in the least begun to Start up *New Officers* in the Church of God; we find there were persons called unto the Office of *Publick Teaching*, who were not Pastors, not Rulers, not called unto the Administration of other Ordinances; *those* in the Church of *Alexandria*, were of a special Remark and Renown for their Abilities this way; and their Employment was to *Explain* and to *Defend* the principles of the Christian Religion, unto all with whom they could be concerned. Here was the *Catechist*, with reference unto whom the Apostle says, *Let the Catechised communicate unto him in all good things.* Now, tho' some think, a *Teacher* purely as such, hath no Right unto further Church Administrations, any more than the *Rabby's* or *Doctors* among the Jews, had to *Offer Sacrifices in the Temple*; yet he who is called to be a *Teather*, may at the same time also be called to be an *Elder*, and being now a *Teaching Elder*, he becomes interested in the whole Government of the Church, he has the power of all Sacred Administrations. 'Tis the latter and more compleat and perfect character, which the Churches of *New-England* have still acknowledged in their *Teachers*; and such a *Teaching Elder* did our *Eliot* remember himself to be. He thought himself under a particular Obligation to be that *Officer*, which the Apostle calls in

1 Cor. 4. 15. *An Instructor of the young*; nor was he ashamed, any more than some of the worthiest men among the Ancients were, to be called, *A Catechist*. He would observe upon Joh. 21. 15 That, *the care of the Lambs, is the first part of the charge over the Church of God*. It would be incredible if I should relate what pains he took to keep up the blessed *Echo's* of Truth, between himself, and the young people of his Congregation; and what prudence he used, in suiting of his *Catechisms* to the age and strength of his little *Catechumens*. But one thing I must observe, which is, That altho' there may be, (as one has computed) no less than five hundred *Catechisms* extant, yet Mr. *Eliot* gave himself the Travail of adding to their number, by composing of some further *Catechisms*, which were more particularly designed as an Antidote for his own people, against the Contagion of such *Errors* as might threaten any peculiar danger to them. And the *effect* and *success* of this *Catechising*, bore proportion to the indefatigable industry with which he prosecuted it; it is a *well-principled people* that he has left behind him. As when certain *Jesuits* were sent among the *Waldenses* to corrupt their Children, they returned with much Disappointment and Confusion, because the Children of seven years old, were well-principled enough to Encounter the most Learned of them all; so, if any *Seducers* were let loose to *wolve* it among the good peo-

ple of *Roxbury*, I am confident, they would find as little *prey* in that well-instructed place, as in any part of all the Countrey; no *civil Penalties* would signify so much to save *any* people from the Snares of *busy Hereticks*, as the unwearied Catechising of one *Eliot* has done to preserve *his* people from the *gangren* of ill opinions.

There is a third instance of his Regards to the welfare of the poor *Children* under his charge; and that is, his perpetual Resolution and Activity to support a good *School* in the Town that belong'd unto him. A Grammar *School* he would always have, upon the place, whatever it cost him; and he importun'd all other places to have the like. I can't forget the *Ardour* with which I once heard him pray, in a *Synod* of these Churches, which met at *Boston* to consider, *How the miscarriages which were among us might be prevented*; I say, with what Fervour he uttered an Expression to this purpose, *Lord, for Schools every where among us! That our Schools may flourish! That every Member of this Assembly may go home and procure a good School to be encouraged in the Town where he lives! that before we dy, we may be so happy as to see a good School encouraged in every Plantation of the Country.* God so blessed his Endeavours, that *Roxbury* could not live quietly without a *Free School* in the Town; and the issue of it has bin one thing, which has made me almost put the

Title

Title of *Schola Illustris* upon that little Nursery; that is, that *Roxbury* has afforded more *Scholars*, first for the *Colledge*, and then for the *Publick*, than any Town of its bigness, or, if I mistake not, of twice its bigness in all *New-England*. From the *Spring* of the School at *Roxbury*, there have run a large number of the *streams*, *which have made glad this whole City of God*. I perswade my self, that the good people of *Roxbury*, will for-ever scorn to begrutch the *Cost*, or to permit the *Death*, of a *School* which God has made such an honour to them; and this the rather, because their Deceased *Eliot* has left them a fair part of his own Estate, for the maintaing of the School in *Roxbury*; and I *hope*, or at least, I *wish*, that the Ministers of *New-England* may be as ungainsayably importunate with *their* people, as Mr. *Eliot* was with *his*, for *Schools* which may seasonably tinge the young Souls of the *Rising Generation*. A want of Education for *them*, is the blackest and saddest of all the bad *Omens* that are upon us.

Article V.

His Church-Discipline.

IT yet more Endears unto us the Memory of our *Eliot*, that he was not only an *Evangelical* Minister, but also a true *New-English* one; he

he was a *Protestant*, and a *Puritan*, and one very full of that Spirit which acted the first Planters of this Country, in their *peaceable Secession* from the unwarrantable things elsewhere imposed upon their Consciences. The *Judgment* and *Practice* of one that readily underwent all the misery attending the Infancy of this Plantation, for the sake of a true *Church-order*, is a thing which we young people should count worthy to be enquired after; and since we saw him so well *behaving himself in the House of God*, it cannot but be worth while to know what he thought about the Frame, and Form, and Constitution of that blessed *House*.

He was a modest, humble, but very reasonable *Nonconformist* unto the *Ceremonies*, which have bin such unhappy Apples of strife, in the Church of *England*; otherwise the dismal thickets of *America*, had never seen such a person in them. He could not count it lawful for him *ordinarily to perform his Ministerial Acts of solemn and public Prayer, by reading or using any Forms of Prayer composed by other persons for him*, as thousands of Preachers do at this day. And this, not only because an Ability to express the case of a Congregation in prayer, is a *Ministerial Gift*, which our Lord forbids his Ministers to *Neglect*; and a Minister that should only Read *Forms of Sermons* composed for him, would as truly discharge the Duty of *Preaching*, as one that should only read such *Forms of prayers*, would the duty of *praying* in it; but also because he could not find that any *Forms of prayer* were used in a

part of the Church, until about *four hundred* years after Christ; nor any made for more than some single Province until *six hundred* years; nor any imposed until *eight hundred*, when all manner of *Abominable things* began to be found in the Temple of God; and he had over and above, his particular Dissatisfactions at the *English Liturgy*, for weighty causes rather increased than abated since his first notice of them. He could not wear a *Surplice* in and for the Worship of God; as well-knowing the *Original* of that unholy Vestment, and agreeing with Dr. *Abbot*; who was no Fanatick, and yet says in his Book of Antichrist, *That all Priestly Garments, whereby Ministers are distinguished, from the rest of the Church, are a special part of the character of the Beast.* He could not use the *Cross in Baptism*; forasmuch as Dr. *Taylor* himself confesses, 'tis *An Uninstituted Ceremony retained as a part of External Worship*; and so 'tis as much a violation of the Second Commandment in the Law of our God, as the *oyl, cream, salt and spittle*, with which that Institution has been defiled by the *Roman* Catholicks. Indeed, he thought with Learned *Parker*, *That the Cross is the greatest Devil among the Idols of* Rome. He could not *Kneel before the Eucharist*; inasmuch as it was a usage introduced about the *thirteenth* Century, meerly to suit and serve the Idolatry of the *Transubstantiation*. He conceived, that no protestation of ours could now free this gesture

ture from the just interpretation of *Idolatry*, because of the *antecedent interpretation put upon it by those that first contrived it, enjoyned it, and have hitherto maintained it*; and it affrighted him to read what the Popish Writers assert about *Kneeling*, if the Sacramental Bread remain *Bread* after the Consecration. He could not understand a *Bishop* that should not be *ejusdem Jurisdictionis*, and much less one that should not be *ejusdem Ordinis* with a *Presbyter*; and when he saw the Clergy of a whole Nation at length & of late so much Annihilate themselves, as to Subscribe unto *Canons* which took away from every Parish-Minister, all Obligation to *teach*, or Authority to *rule*, in the Church of God, he soon said upon it, *Unto their Assembly, mine Honour, be not thou United.*

It afflicted him to see *these*, and more such as *these*, things continued in the Church of *England*, by the Artifice of certain persons who were loth to have the Reformation carried on unto those further Degrees which the most eminent of the *first Reformers* had in their Holy Designs; and it fill'd him with a just Horrour, and sorrow! to see above twenty Hundred faithful Ministers in one *Black Day* turned out of their employments, and several Thousands of Christians and Families in a little while Ruined, because they could not swallow down such unaccountable *superstitions*.

We see what *was not* his opinion! but let us hear what

what it was. It was *his* as well as his master, the great *Ramus*'s principle, *that in the Reformation of Churches to be now endeavoured things ought to be Reduced into the Order wherein we find them at their Primitive, Original, Apostolical Institution.* And in pursuance of this principle, he Justly Espoused that way of *Church-Government* which we call, *the Congregational*; he was fully perswaded, that the *Church-state* which our Lord Christ hath instituted in the New Testament, is, *In a Congregation or Society of Professed Believers, Agreeing, and Assembling together, among themselves, with Officers, of Divine Appointment, for the Celebration of Evangelical Ordinances, and their own mutual Edification*; For he saw it must be a *cruel hardship* used upon the Scriptures, to make them so much as Lisp the least intimation of any other *Church-state* prescribed unto us; and he could assert, *That no Approved Writers, for the space of two hundred years after Christ, make any mention of any other Organical, Visible, Professing Church, but that only which is Congregational.* He look'd upon the *Congregational way* as a Largess of Divine Bounty bestow'd by the Lord Jesus, on his people, that follow'd him into this Wilderness, with a peculiar zeal for Communion with him, in his pure Worship here. He perceived in it, a sweet sort of *Temperament*, between *Rigid Presbyterianism*, and *Levelling Brownism*; So that on the one side, the *Liberties* of the people are not oppressed and

overlaid; on the other side, the *Authority* of the Elders is not rendred insignificant, but the *Ballance* is herein kept upon them both; And hence he closed with our *platform of Church-Discipline*, as being the nearest of what he had yet seen, to the *pattern in the Mount*.

He could not comprehend, that this *Church-state* can arise from any other *Formal cause*, but the Consent, Concurrence, Confederation of those concerned in it; he looked upon a Relation unto a Church, as not a *Natural*, or a *Violent*, but a *Voluntary* thing, and so that it is to be entred no otherwise than by an Holy *Covenant*, or, as the Scripture speaks, by *giving our selves first unto the Lord, and then one unto another*. He could not think, that *Baptism* alone was to be accounted the *cause*, but rather the *effect*, of Church-member-ship; inasmuch as upon the dissolution of the Church to which a man belongs, his *Baptism* would not become a Nullity: nor that meer *Profession* would render men *members* of this or that *Church*; for then it would be impossible to cut off a corrupt member from that Body Politic: Nor that meer *Co-habitation* would make *Church-members*; for then the vilest infidels would be actually incorporated with us. And a *Covenant*, was all that he now saw remaining in the *Inventory*.

But for the *Subjects* to be admitted by *Churches* unto all the priviledges of this Fellowship with

with them he thought, they ought to be such as a *trying Charity*, or a *charitable Tryal*, should pronounce, *Regenerate*. He found the *first Churches* of the Gospel mentioned in the Scripture, to be *Churches of Saints*; and that the Apostles writing to them, still acknowledge them to be *Holy Brethren*, and such as were made *meet for to be partakers of the Inheritance of the Saints in Light*; and that a main end of *Church-fellowship*, is to represent unto the world, the Qualifications of those that shall *Ascend into the Hill of the Lord, and Stand in his Holy Place forever*. He would therefore have, *Bona Mens*, and *Purum pectus*, and *Vita Innocens*, required, as *Lactantius* tells us, they were in *his* Dayes, of all Communicants at the Table of the Lord; and with Holy *Chrysostom*, he would sooner have given his *Heart-blood*, than the *Cup of the Lord*, unto such as had not the hopeful Marks of our Lord's Disciples on them. The Churches of *New-England* still retain a Custom which the great *Justin Martyr* in the second Century assures us to have been in the Primitive Churches of his Time; namely, *To Examine those they Receive, not only about their perswasion, but also whether they have attained unto a work of Grace upon their Souls*. In the prosecution hereof, besides the Enquiries of the *Elders* into the *Knowledge* and *Belief* and *Conversation* of them that offer themselves unto Church-fellowship, it is expected, tho' I hope not with any severity

of imposition, that in the Addresses which they make to the Churches, they give some *written*, if not *oral* Account, of what impressions the Regenerating Word of God has had upon their Souls. This was a *Custum* which this holy man had a marvellous esteem and value for; and I have taken from his Mouth such as these Expressions very publickly delivered thereabouts.

'It is matter (said he) of great Thankfulness, 'that we have *Christ Confessed* in our Churches, 'by such as we Receive to full Communion 'there. They open the works of *Christ* in their 'Hearts, and the *Relation* thereof is an emin- 'ent *Confession* of our Lord; experienced Saints 'can gather more than a little from it. It is in- 'deed an Ordinance of wonderful benefit; the 'Lord planted many *Vineyards* in the first Set- 'tlement of this Countrey, and there were ma- 'ny *Noble Vines* in them; it was their *Heavenly- 'mindedness* which dispos'd them to this Exercise, 'and by the upholding of it, the Churches are 'still filled with *Noble Vines*; it mightily main- 'tains purity of Churches. 'Tis the duty of e- 'very Christian, *With the mouth Confession is 'made unto Salvation.* As among the Jews, usu- 'ally most men did *once* in their life, celebrate a '*Jubilee*; thus, this Confession of Christ, is me- 'thinks, a sort of *Jubilee*; and every good man 'among us, is at least *once* in his life call'd unto 'it. It is a thing that gives great *glory* to the 'Lord Jesus Christ; and *younger Converts* are

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'thereby exceedingly Ed fy'd; and the Souls of 'Devout *Christians* are hereby very much ingra-'tiated one unto another. The *Devil* knows 'what he does, when he thrusts so hard to get 'this Custom out of our Churches. For my 'part, I would say in this case, *Get thee 'behind me Satan; thou giveſt an horrible offence 'unto the Lord Jesus Christ.* Let us keep up 'this Ordinance with all *gentleneſs*; and where 'we see the least spark of *Grace* held forth, let 'us prize it more than all the *Wit* in the world.

There were especially two things, which he was loth to *see*, and yet fear'd he *saw*, falling in the Churches of *New-England*. One was, A thorough Establiſhment of *Ruling-Elders* in our Churches; which he thought sufficiently warranted by the Apoſtles mention of, *Elders that Rule well, who yet labour not in Word and Doctrine.* He was very desirous to have prudent and gracious men set over our Churches, for the Aſſiſtence of their *Paſtors*, in the Church acts that concern the *Admiſſion* and *Excluſion* of Members, and the *Inſpection* of the Converſation led by the Communicants, and the *Inſtruction* of their several Families, and the *Viſitation* of the Afflicted in the Flock over which they should preside. Such *Helps in Government* had he himself been bleſſed withal; the last of which was the well-deserving Elder *Bowles*; and of *him*, did this good man, in a Speech to a *Synod* of all the Churches in this Colony, take occaſion to

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say, *There is my Brother* Bowles, *the godly Elder of our Church at* Roxbury, *God helps him to do great things among us!* Had all our *Paſtors* been ſo well accommodated, it is poſſible there would be more encouragement given to ſuch an Office as that of *Ruling Elders*.

But the mention of a *Synod* brings to mind another thing, which he was Concerned, that we might never want; and that is, a frequent Repetition of *Needful Synods* in our Churches. For tho' he had a deep and a due care to preſerve the *Rights of particular Churches*, yet he thought all the Churches of the Lord Jeſus by their *Union* in what they *profeſs*, in what they *intend*, and in what they *enjoy*, ſo compacted into one *Body Myſtical*, as that all the ſeveral *particular Churches* every where ſhould *act* with a regard unto the good of the whole, and unto the common *Advice* and *Counſil* of the Neighbourhood; which cannot be done always by *Letters miſſive*, like thoſe that paſſed between *Corinth* and *Rome* in the early dayes of Chriſtianity; but it requires a Convention of the Churches in *Synods*, by their *Delegates* and *Meſſengers*. He did not count Churches to be ſo *Independent*, as that they can always diſcharge their whole Duty, and yet not act in a conjunction with Neighbour-Churches; nor would he be of any Church that will not acknowledge it ſelf *accountable* to rightly compoſed *Synods*, which may have occaſion to enquire into the

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circumstances of it; he saw the main *Interest* and *Business* of Churches might quickly come to be utterly lost, if *Synods* were not often called for the Repairing of Inconveniences, and he was much in contriving for the regular and repeated meeting of *such* Assemblies.

He wish'd for *Councils* to suppress all damnable Heresies or pernicious Opinions that might ever arise among us; for *Councils* to extinguish all dangerous Divisions, & scandalous Contentions which might ever begin to flame in our Borders; for *Councils* to rectify all Male-Administrations in the midst of us, or to Recover any particular Churches out of any Disorders which they may be plung'd into; for *Councils* to enquire into the Love, the Peace, the Holiness maintained by the several Churches; in fine, for *Councils* to send forth fit *Labourers* into those parts of our Lords *Harvest*, which are without the Gospel of God. He beheld an Apostolical Precept and Pattern for such *Councils*; and when such *Councils* convened in the Name of the Lord Jesus Christ, by the consent of several Churches concerned in mutual Communion, have Declared, Explained, Recommended the mind of God from his word unto us, he reckoned a truth so delivered, challenged an Observation from the particular Churches, with a very great *Authority*.

He therefore Printed an ingenious little Book bearing this Title, *The Divine Management of Gospel-*

Gospel-Churches by the Ordinance of Councils, constituted in order according to the Scriptures, which may be a means of uniting those two holy and eminent Parties, the Presbyterians, *& the* Congregational. It is a remarkable Concession made by the Incomparable *Jurieu* who is, not reckoned a *Congregational* man, in his *Traite de L'Unite de L'Eglise*, That the *Apostolical Churches lived not in any Confederation for mutual Dependence. The grand Equipage of Metropolitans, of Primates, of Exarchs, of Patriarks, was yet unknown; nor does it any more appear to us, that the Churches then had their Provincial, National, and Oecumenical Synods; every Church was its own Mistress, and independent on any other.* But on the other side, our *Eliot*, who was no *Presbyterian*, conceived *Synods* to be the Institutions of our Lord Jesus Christ, the *Apostolical Churches themselves* acknowledging a Stamp of *Divine Right* upon them.

Such as these were the sentiments of our *Eliot*; & his deserved Reputation in the Churches of *New-England*, is that which has caused me to foresee some Advantage and Benefit arising unto the concerns of the Gospel, by so large a Recitation as I have now made thereof.

The Reader has now seen, *An able Minister of the New-Testament!*

Part III.

Or, Eliot *as an Evangeliſt.*

THE Titles of a *Chriſtian* and of a *Miniſter*, have rendred our *Eliot* conſiderable; but there is one memorable Title more, by which he has been ſignalized unto us. An honourable perſon did once in Print put the Name of an *Evangeliſt* upon him; whereupon in a Letter of his to that perſon afterwards Printed, his Expreſſions were, 'There is a *Redundancy*, 'where you put the Title of *Evangeliſt* upon 'me; I beſeech you to ſuppreſs all ſuch things; 'let us do and ſpeak and carry all things with 'Humility; it is the Lord who hath done what 'is done; and it is moſt becoming the Spirit 'of Jeſus Chriſt to lift up him, and lay our'ſelves low; I wiſh that word could be obliterated. My Reader ſees what a caution Mr. *Eliot* long-ſince entred againſt our giving him the Title of an *Evangeliſt*; but his *Death* has now made it *ſafe*, as his *Life* had long made it *juſt*, for us to acknowledge him with ſuch a Title. I know not whether that of an *Evangeliſt*, or one ſeparated for the employment of Preaching the Goſpel in ſuch places where no

Churches have hitherto been gathered, be not an *Office* that should be continued in our days; but this I know, that our *Eliot* very notably did the *Service* and *Business* of such an Officer.

¶ The Natives of the Countrey now Possessed by the *New-Englanders*, had been forlorn and wretched *Heathen* ever since their first herding here; and tho we know not *When* or *How* those Indians first became Inhabitants of this mighty Continent, yet we may guess that probably, the Divel decoy'd those miserable Salvages hither, in hopes that the Gospel of the Lord Jesus would never come here to destroy or disturb his *Absolute-Empire* over them. But our *Eliot* was in such ill terms with the Divel, as to alarm him with sounding the *Silver-Trumpets* of Heaven in his Territories, and make some Noble and Zealous Attempts towards outing him of his Ancient possessions here. Just before the first Arrival of the English in these parts, a prodigious Mortality had swept away vast Numbers of the poor Indians; and those Pagans who being told by a Shipwrack'd Frenchman which dy'd in their hands, *That God would shortly extirpate them, and introduce a more civil and worthy people into their place*, blasphemously reply'd, That *God could not kill them*; were quickly *kill'd* with such a raging and wasting Pestilence, as left the very earth covered with their Carcases. Nevertheless, there were, I think, Twenty several *Nations* (if I may call them so) of Indians upon that spot of ground,

which fell under the Influence of our *Three United Colonies*; and our *Eliot* was willing to rescue as many of them as he could, from that old usurping *Land-Lord* of *America*, who is *by the wrath of God, the Prince of this world*.

I cannot find that any besides the Holy Spirit of God, first moved him to the blessed Work of *Evangelizing* these perishing Indians; 'twas that Holy Spirit which laid before his mind the *Idea* of that which is now on the *Seal* of the Massachuset-Colony; *A poor Indian having a Label going from his mouth, with a*, COME OVER AND HELP US. It was the Spirit of our Lord Jesus Christ, which enkindled in him a *Pity*, for the dark, dying, damning souls of these Natives, whom *the god of this world had blinded*, through all the By-past Ages. He was none of those that make, *The Salvation of the Heathen*, an Article of their *Creed*; but (setting aside the unrevealed and extraordinary Steps which the *Holy One of Israel* may take out of His *usual Paths*) he thought men to be *lost* if our *Gospel* be *hidden* from them; and he was of the same Opinion with one of the Ancients, who said, *Some have endeavoured to prove* Plato a *Christian, till they prove themselves little better than Heathen.* It is indeed a principle in the Turkish *Alcoran*, That *Let a man's Religion be what it will, he shall be saved, if he conscientiously live up to the Rules of it*: but our *Eliot* was no *Mahometan*. He could most heartily subscribe

to that passage in the Articles of the Ch. of *Engl.* 'They are to be held accursed, who presume to 'say, that every man shall be saved by the Law 'or Sect which he professeth, so that he be dili-'gent to frame his life according to that Law, 'and Light of Nature; For Holy Scripture 'doth set out unto us, Only the Name of Je-'sus Christ, whereby men must be Saved. And it astonished him to see many dissembling Subscribers of those Articles, while they have grown up to such a *Phrensy*, as to deny peremptorily all *Church-state*, and all *Salvation* to all that are not under *Diocesan Bishops*, yet at the same time to grant that the *Heathen* might be saved without the Knowledge of the Lord Jesus Christ. No, it very powerfully moved his holy Bowels, to hear the Thunderclapps of that Imprecation over the heads of our Naked Indians, *Pour out thy Fury upon the Heathen that know thee not*; and thought he, *What shall I do to rescue these Heathen from that all-devouring Fury?*

But when this Charitable pitty had once begun to flame, there was a concurrence of many things to cast *Oyl* into it. All the good men in the Country were glad of his Engagement in such an undertaking; the *Ministers* especially, encouraged him, and those in the Neighbourhood kindly supply'd his place, and perform'd his work, in part, for him at *Roxbury*, while he was abroad Labouring among them

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that were *Without*. Hereunto, he was further awakened by those expressions in the *Royal Charter*, in the assurance and protection whereof this Wilderness was first peopled; namely, *To win and incite the* Natives *of that Country to the knowledge and Obedience of the only true God and Saviour of Mankind, and the Christian Faith, in our Royal Intention, and the Adventurers free profession is the principal end of the Plantation.* And the remarkable zeal of the Romish Missionaries, *compassing Sea and Land that they might make Proselytes*, made his devout Soul think of it with a further Disdain, that we should come any whit behind in our care to Evangelize the *Indians*, whom we dwelt among. Lastly, when he had well begun this *Evangelical Business*, the good God, in an answer to his Prayers, mercifully stirred up a liberal Contribution among the godly people in *England* for the promoting of it; by means whereof, a considerable *Estate* and *Income* was at length entrusted in the hands of an Honourable *Corporation*, by whom 'tis to this Day very carefully employ'd in the Christian Service, which it was designed for. And then, in short; inasmuch as our Lord Jesus had bestow'd on *us*, our *Elist* was gratefully and generously desirous to obtain for *him*, *The Heathen for an Inheritance, and the utmost parts of the Earth for a Possession.*

The exemplary *Charity* of this excellent person in this important Affair, will not be seen

in

its due Lustre, unless we make some Reflections upon several circumstances which he beheld these forlorn *Indians* in. Know then, that these doleful Creatures are the veriest *Ruines of Mankind*, which are to be found any where upon the face of the Earth. No such *Estates* are to be expected among them, as have been the *Baits* which the pretended *Converters* in other Countries have snapped at. One might see among them, what an *hard master* the Devil is, to the most devoted of his *Vassals*! These abject Creatures, live in a Country full of *Mines*; we have already made entrance upon our *Iron*; and in the very surface of the ground among us, there lies *Coper* enough to supply all this world; besides other Mines hereafter to be exposed; but our shiftless *Indians* were never Owners of so much as a *Knife*, till we come among them; their name for an *English-man*, was a *Knife man*; Stone was instead of Metal for their *tools*; and for their *Coins*, they have only little *Beads* with Holes in them to string them upon a *bracelet*, whereof some are *white*, and of these there go six for a penny; some are *black* or *blew*; and of these, go *three* for a penny; this *Wampam*, as they call it, is made of the *Shell-fish*, which lies upon the Sea-Coast continually.

They Live in a Country, where *we* now have all the conveniencies of humane life: but as for *them*, their *housing* is nothing but a few *mats* and about

about *pole* fattened in the earth, where a good *fire* is their *Bed-Clothes* in the coldeſt ſeaſons; their *Clothing* is but a skin of a Beaſt, Covering their *Hind-parts*, their *Fore-parts* having but a little Apron where Nature calls for ſecrecy; their *diet* has not a greater dainty than their *Nokehick*, that is, a ſpoonful of their *parch'd meal*, with a ſpoonful of *water*, which will ſtrengthen them to travel a day together; except we ſhould mention the Fleſh of *Deers Bears*, *Mouſe*, *Rackoons*, and the like, which they *have* when they can *catch* them; as alſo a little *fiſh*, which if they would preſerve 'twas by *drying*, not by *ſalting*; for they had not a grain of *Salt*, in the world, I think, till we beſtow'd it on them. Their *Phyſick* is, excepting a few odd *Specifick*, which ſome of them Encounter certain caſes with, nothing hardly, but an *Hot-houſe*, or a *Powaw*; their *Hot-Houſe* is a little *cave* about eight foot over, where after they have terribly heated it, a crue of them go ſit and ſweat and ſmoke for an hour together, and then immediately run into ſome very cold adjacent brook, without the leaſt miſchief to them; 'tis this way they recover themſelves from ſome Diſeaſes, particularly from the *French*; but in moſt of their dangerous Diſtempers, 'tis a *Powaw* that muſt be ſent for; that is, a *Prieſt*, who has more Familiarity with Satan then his Neighbours; this Conjurer comes and Roars, and Howls, and uſes Magical Ceremonies over

the

the Sick man, and will be well payd for it, when he has done; if this don't effect the cure, the *mans time is come, and ther's an end.*

They live in a Countrey, full of the best *Ship-Timber* under Heaven: but never, saw a *Ship* till some came from *Europe* hither; and then they were scar'd out of their wits, to see the *Monster* come sailing in, and spitting fire with a mighty noise, out of her floating side; they cross the water, in *Canoo's*, made sometimes of *Trees* which they burn and hew, till they have hollow'd them; and sometimes of *Barks*, which they stitch into a light sort of a Vessel, to be easily carried over land; if they over-sett, it is but a little paddling like a dog, and they are soon where they were.

Their way of living, is infinitely Barbarous: the men are most abominably *slothful*; making their poor *Squaws*, or wives, to plant, and dress, and barn, and beat there Corn, and Build their *Wigwams* for them; which perhaps may be the reason of their extraordinary ease in Child-birth. In the mean time, their chief employment, when they'l *condescend* unto any, is that of *Hunting*; wherein they'l go out some scores, if not Hundreds of them in a company, driving all before them.

They continue in a place, till they have burnt up all the *Wood* thereabouts, and then they pluck up Stakes; to follow the *Wood*, which they cannot fetch home unto themselves; hence when they

they enquire about the *English*, *Way came they hither?* They have themselves very Learnedly determined the case, *I was because we wanted Firing.* No *Arts* are understood among them, unless just so far as to maintain their Brutish Conversation, which is little more than is to be found among the very *Beavers* upon our Streams.

Their Division of Time is by *Sleeps*, and *Moons*, and *Winters*; and by lodging abroad, they have somwhat observed the motions of the *Stars*; among which it has been surprising unto me to find, that they have always call'd *Charles's Wain* by the name of *Taukunnawaw*, or *The Bear*, which is the name whereby *Europeans* also have distinguished it. Moreover, they have little, if any *Traditions* among them worthy of our notice; and *Reading* and *Writing* is altogether unknown to them, tho' there is a Rock or two in the Country that has unaccountable Characters Engrav'd upon it. All the *Religion* they have amounts unto thus much; they beleive, *that* there are many *Gods*, who made and own the several Nations of the world; of which a certain *Great God* in the South-west Regions of Heaven bears the greatest Figure. They beleive, *that* every remarkable Creature has a peculiar *God* within it, or about it: there is with them, a *Sun-God*, a *Moon-god*, and the like; and they cannot conceive but that the *fire* must be a kind of a *God*, inasmuch as a *Spark* of it will

will soon produce very strange effects. They believe *that* when any good or ill happens to them, there is the favour or the anger of a *God* expressed in it; and hence as in a time of Calamity they keep a *Dance*, or a day of extravagant ridiculous Devotions to their God, so in a time of Prosperity they likewise have a *Feast*, wherein they also make presents one unto another. Finally, they believe, *that* their cheef God *Kautantowit*, made a man and woman of a *Stone*; which, upon dislike, he broke to pieces, and made another man and woman of a *Tree*, which were the Fountains of all Mankind; and, *that* we all have in us immortal *Souls*, which, if we were godly, shall go to a splendid Entertainment with *Kautantowit*, but otherwise, must wander about in a restless Horror for-ever. But if you say to them any thing of a *Resurrection*, they will reply upon you, *I shall never believe it!* And when they have any weighty undertaking before them, 'tis an usual thing for them to have their Assemblies, wherein after the usage of some Diabolical *Rites*, a *Devil* appears unto them, to inform them and advise them about their circumstances; and sometimes there are odd Events of their making these Applications to the *Devil*. For instance, 'tis particularly affirmed, That the Indians in their Wars with us, finding a sore inconvenience by our *Dogs*, which would make a sad yelling if in the Night they scented the approaches of them,

they

they sacrificed a *Dog* to the Devil; after which no *English* Dog would bark at an Indian for divers months ensuing. This was the miserable people, which our *Eliot* propounded unto himself, the saving of! And he had a double work incumbent on him; he was to make *Men* of them, ere he could hope to see them *Saints*; they must be *civilized* ere they could be *Christianized*; he could not, as *Gregory* once of our Nation, see any thing *Angelical* to bespeak his Labours for their eternal Welfare; all among them was *Diabolical*. To think on Raising a number of these hideous Creatures, unto the *Elevations* of our Holy Religion, must argue more than common or little Sentiments in the Undertaker; but the Faith of an *Eliot* could encounter it!

I confess, there was one, I cannot call it so much *guess* as *wish*, wherein he was willing a little to indulge himself; and that was, *That our* Indians *are the posterity of the dispersed and rejected* Israelites, *concerning* whom our God has promised that they shall yet *be saved, by the Deliverer coming to turn away ungodliness from them*. He saw the *Indians* using many *Parables* in their Discourses; much given to Anointing of their *Heads*; much delighted in *Dancing*, especially after Victories; computing their Times by *Nights* and *Months*; giving *Dowries* for Wives, and causing their Women to *dwell by themselves*, at certain seasons, for secret causes; and accustoming

customing themselves to grievous *Mournings* & *Tearings* for the Dead; all which were, usual things among the *Israelites*. They have too a great unkindness for our *Swine*; but I suppose that is because our *Hogs* devour the *Clams* which are a Dainty with them. He also saw some learned men, looking for the lost *Israelites* among the *Indians* in *America*, and counting that they had *Thorow-good* reasons for doing so. And a few small *Arguments*, or indeed but *Conjectures*, meeting with a favourable Disposition in the Hearer, will carry some conviction with them; especially, if a Report of a *Menasseh ben Israel* be to back them. He saw likewise the *Judgments* threatned unto the *Israelites* of old, strangly fulfilled upon our *Indians*; particularly that, *Ye shal eat the flesh of your Sons*, which is done with exquisite Cruelties upon the Prisoners that they take from one another in their Battels. Moreover, 'tis a Prophesy in Deut. 28 68. *The Lord shall bring thee into Egypt again with Ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there shall ye be sold unto your Enemies, and no man shall buy you.* This did our *Eliot* imagine accomplished, when the Captives taken by us in our late wars upon them, were sent to be sold, in the Coasts lying not very remote from *Egypt* on the *Mediterranean* Sea, and scarce any Chapmen would offer to take them off. Being upon such as these accounts not unwilling, if it were possible, to

have,

have, the *Indians* found *Israelites*, they were, you may be ſure, not a whit the leſs, *Beloved for their* (ſuppoſed) *Fathers ſake*; and the Fatigues of his Travails went on the more *chearfully*, or at leaſt, the more *hopefully*, becauſe of ſuch poſſibilities.

The *Firſt ſtep* which he judg'd Neceſſary now to be taken by him, was to learn the *Indian*-language; for he ſaw them ſo ſtupid and ſenſeleſs, that they would never do ſo much as enquire after the Religion of the ſtrangers now come into their Country, much leſs would they ſo far imitate us as to leave off their beaſtly way of living, that they might be partakers of any Spiritual Advantage by us: unleſs we could firſt addreſs them in a *Language* of their own. Behold, new difficulties to be ſurmounted by our indefatigable *Eliot!* He hires a Native to teach him this exotick language, and with a laborious care and skill, reduces it into a *Grammar* which afterwards he publiſhed. There is a Letter or two of *our* Alphabet, which the Indians never had in *theirs*; tho there were enough of the *Dog* in their *Temper*, there can ſcarce be found an R in their *language*; ſave that the Indians to the Northward, who have a peculiar *Dialect*, pronounce an R where an N is pronounced by our Indians; but if their *Alphabet* be *ſhort*, I am ſure the *words* compoſed of it are *long* enough to tire the patience of any ſcholar in the

world;

world; they are *Sesquipedalia Verba* which their *Lingua* is composed of; one would think, they had been growing ever since *Babel*, unto the Dimensions to which they are now extended. For instance, if my Reader will count how many Letters there are in this one word, *Nummatchekodtantamoonganunnonash*, when he has done, for his reward I'le tell him, it signifies no more in English than, *our Lusts*; and if I were to translate, *our Loves*, it must be nothing shorter than, *Noowomantammoonkanunonnash*. Nor do we find in all this Language the least Affinity to, or Derivation from, any *European* speech that we are acquainted with. I know not what thoughts it will produce in my Reader, when I inform him, that once finding that the *Demons* in a possessed young woman, whereof I have heretofore given the world some account, understood the *Latin* and *Greek* and *Hebrew* Languages, my curiosity led me to make trial of this *Indian* language, and the *Demons* did seem as if they did not understand it. This tedious language our *Elue* quickly became a master of; he employ'd a pregnant and witty Indian, who also spoke English well, for his assistance in it; and compiling some discourses by his help, he would single out a *Word*, a *Noun*, a *Verb*, and pursue it thro all its variations: having finished his grammar, at the Close he writes, *Prayers and Pains thro Faith in Christ*

Jesus

Jesus will do any thing ! and being by his *Prayers* & *Pains* thus furnished, he set himself in the Year 1646. to preach the Gospel of our Lord Jesus Christ, among these Desolate outcasts.

¶ It remains, that I lay before the world, the Remarkable Conduct and Success of this Famous Man, in his great Affayr; and I shall endeavour to do it, by Englishing and Reprinting a letter, sent a while since by my Father, unto his Learned and Renoun'd correspondent, the Venerable Dr. *Leusaen* at *Utrecht*: which letter has already been published, if I mistake not, in Four or Five divers Languages. I find it particularly published, by the most Excellent *Jurieu*, at the end of a *Pastoral Letter*; and this Reflection then worthily made upon it, *Cette Lettre doit apporter une tres grande Consolation, a toutes les bonnes ames, qui sont alterees de Justice, & qui sont enflammees du zele de la gloire de Dieu.* I therefore perswade my self that the Republication of it will not be ungrateful unto many *good Souls* in our Nation, who have a due *thirst* and *zeal* for such things as are mention'd in it; and when that is done, I shall presume to make some *Annotations* for the illustration of sundry memorable things therein Pointed at.

A LETTER

Concerning the Succeſs of the Goſpel, amongſt the *INDIANS* in *New-England*.

Written by Mr. *Increaſe Mather*, Miniſter of the Word of God at *Boſton*, and Rector of the Colledge at *Cambridge* in *New-England*, to Dr. *John Leuſden*, Hebrew Profeſſor in the Univerſity of *Utrecht*.

Tranſlated out of Latin into *Engliſh*.

Worthy and much Honoured Sir,

YOur Leters were very grateful to me, (*a*) by which I underſtand that you and others in your famous Univerſity of *Utrecht* deſire to be informed concerning the converted *Indians* in *America*: Take therefore a true Account of them in a few words.

It is above forty Years ſince that truly godly Man, Mr. *John Elliot*, Paſtour of the Church at *Rocksborough*, (about a mile from *Boſton* in *New-England*) being warmed with a holy Zeal of Converting the *Americans*, ſet himſelf to

learn

learn the *Indian* Tongue, that he might more easily and successfully (b) open to them the Mysteries of the Gospel; upon account of which he has been (and not undeservedly) called, *The Apostle of the American Indians.* This Reverend Person, not without very great labour, Translated the whole Bible into the *Indian* Tongue; (c) he Translated also several *English* Treatises of Practical Divinity and Catechisms into their Language. Above 26 Years agoe he gathered a Church of Converted *Indians* in a Town called (d) *Natick*; these *Indians* confess'd their sins with Tears, and professed their Faith in Christ, and afterwards they and their Children were Baptized, and they were solemnly joyned together in a Church-Covenant; the said Mr. *Eliot* was the first that Administred the Lords Supper to them. The Pastor of that Church now is an *Indian*, his Name is *Daniel*. Besides this Church at *Natick*, among our Inhabitants in the *Massachusets* Colony there are four *Indian* Assemblies, (e) where the Name of the true God and Jesus Christ is solemnly called upon; these Assemblies have some *American* Preachers. Mr. *Eliot* formerly used to Preach to them once every fortnight, but now he is weakned with Labours and Old-age, being in the Eighty fourth Year of his Age, and Preacheth not to the *Indians* oftner than once in two Months.

There is another Church, consisting only of Converted *Indians*, about fifty Miles from hence

in an Indian Town called *Mashippaug*: the first Pastor of that Church was an *English* Man, who being skilfull in the American Language, Preached the Gospel to them in their own Tongue. (f) This *English* Pastor is dead, and instead of him that Church has an *Indian* Preacher.

There are besides that, five Assemblies of *Indians* professing the Name of Christ, not far distant from *Mashippaug*, which have *Indian* Preachers: (g) *John Cotton*, Pastor of the Church at *Plymouth* (Son of my venerable Father-in-Law *John Cotton*, formerly the famous Teacher of the Church at *Boston*) hath made very great progress in learning the *Indian* Tongue, and is very skilfull in it; he Preaches in their own Language to the last five mentioned Congregations every Week. Moreover of the Inhabitants of *Saconet* in *Plymouth* Colony there is a great Congregation of those who for distinction sake are called *Praying Indians*, because they Pray to God in Christ.

Not far from a promontory called *Cape Cod*, there are six Assemblies of Heathens who are to be reckoned as *Catechumens*, amongst whom there are six *Indian* Preachers: *Samuel Treat*, Pastor of a Church at *Eastham*, Preacheth to those Congregations in their own Language. There are likewise amongst the Islanders of *Nantucket* a Church, with a Pastor who was lately a Heathen, and several Meetings of *Catechumens* who are instructed by the Converted

Indians

in

Indians. There is also another Island about seven Leagues long (called *Marthas Vineyard*) where are two American Churches planted, which are more famous than the rest, over one of which there presides an ancient *Indian* as Pastor, called *Hiacoomes*; *John Hiacooms*, Son of the said *Indian* Pastor, also Preacheth the Gospel to his Countrey-men. In another Church in that place, *John Tockinosh* a Converted *Indian* teaches. In these Churches *ruling Elders* of the *Indians* are joyned to the Pastors: The Pastors were chosen by the people, and when they had fasted and prayed, Mr. *Eliot* and Mr. *Cotton* laid their Hands on them, so that they were solemnly Ordained. All the Congregations (*n*) of the Converted *Indians* (both the *Catechumens*, and those in Church Order) every Lords-day meet together; the pastor or Preacher always begins with Prayer, and *without a Form*; *because from the Heart*; when the Ruler of the Assembly has ended Prayer, the whole Congregation of *Indians* Praise God with singing; some of them are excellent Singers: After the Psalm, he that Preaches reads a place of Scripture (one or more verses as he will) and expounds it; gathers Doctrines from it, proves them by Scriptures and Reasons, and infers uses from them after the manner of the *English*, of whom have been taught; then another prayer to God in the Name of Christ concludes the whole Service. Thus do they meet together twice

every Lords-day. They observe no *Holy-days* but the *Lords-day*, except upon some extraordinary occasion; and then they solemnly set apart whole days, either in giving Thanks or Fasting and Praying with great fervour of mind.

Before the *English* came into these Coasts these barbarous Nations were altogether ignorant of the true God; hence it is that in their Prayers and Sermons they use *English* Words and Terms; he that calls upon the most Holy Name of God, says, *Jehovah*, or *God*, or *Lord*, and also they have learned and borrowed many other Theological Phrases from us.

In short, 'There are six Churches of Baptized *Indians* in *New-England*, and eighteen 'Assemblies of *Catechumens*, professing the Name 'of Christ: Of the *Indians* there are four and Twenty who are Preachers of the word of God, 'and besides these there are four *English* Ministers 'who Preach the Gospel in the *Indian* Tongue. (i) I am now my *self* weary with writing, and I fear left if I should add more, I should also be tedious to *you*; yet one thing I must add (which I had almost forgot) that there are many of the *Indians* Children who have learned by heart the Catechism, either of that famous Divine *William Perkins*, or that put forth by the Assembly of Divines at *Westminster*, and in their own Mother Tongue can answer to all the Questions in it.

But I must end. I salute the Famous professors in your University, to whom I desire you to communicate this Letter, as written to them also.

Farewell, *Worthy Sir*; the Lord preserve your Health for the Benefit of your Country, his Church, and of Learning.

Boston in New-England July 12. 1687.

Yours ever,

INCREASE MATHER.

(*a*) The Succeſs of the Goſpel in the

EAST INDIES

AFter the Writing of *this* Letter, there came *one* to my Hands from the famous Dr. *Louſden*, together with a new and fair Edition of his *Hebrew Pſalter*, Dedicated unto the Name of my Abſent Parent. He therein informs me, That our Example had awakened the *Dutch* to make ſome noble Attempts for the Furtherance of the Goſpel in the *Eaſt-Indies*; beſides what memorable things were done by the Excellent *Robert Junius*, in *Formoſa* fifty years ago. He alſo informs me, That in and near the Iſland of *Ceylon*, the *Dutch* Paſtors have Baptiſed about three hundred Thouſand of the *Eaſtern Indians*; for altho' the Miniſters are utterly ignorant of their Language, yet there are *School-Maſters* who teach them, The *Lords Prayer*, the *Creed*, the *Ten Commandments*, a *Morning Prayer*, an *Evening Prayer*, a *Bleſſing* before Meat, and *another* after; and the Miniſter in his Viſits being aſſured by the Maſter, who of them has learn'd all of them *ſeven* things, he thereupon counts they have ſuch a *perfect number* of Attainments, that he preſently *Baptiſes* them. The pious Reader will doubtleſs

leſs bleſs God for *this*; but he will eaſily ſee that *one* of our Converted Indians has coſt more pains than *many* of thoſe; more *thorough work* has been made with them.

(*b*) Mr. Eliot's *way of opening the Myſteries of the Goſpel to our*

INDIANS

'Twas in the year 1646. that Mr. *Eliot* accompany'd by three more, gave a viſit unto an Aſſembly of *Indians*, of whom he deſired a Meeting at ſuch a time and place, that he might lay before them the things of their Eternal Peace. After a ſerious *Prayer*, he gave them a *Sermon* which continued about a quarter above an hour, and contained the principal Articles of the Chriſtian Religion, applying all to the condition of the *Indians* preſent. Having done, he asked of them, whether *they underſtood?* and with a general reply they anſwered, *They underſtood all.* He then began what was his uſual method afterwards in treating with them; that is, he cauſed them to propound ſuch *queſtions* as they pleas'd, unto himſelf; and he gave wiſe and good *anſwers* to them all. Their *Queſtions* would often, tho'

not

not always, refer to what he had newly Preached; and he this way not only made a *Proof* of their profiting by his Ministry, but also gave an *Edge* to what he delivered unto them. Some of their *Questions* would be a little *Philosophical*, and required a good measure of Learning in the Minister concerned with them; but for this our *Eliot* wanted not. He would also put proper *Questions* unto them, and at one of his first Exercises with them, he made the young ones capable of regarding those three Questions,

Q. 1. *Who made you and all the world?*

Q. 2. *Who do you look should save you from Sin and Hell?*

Q. 3. *How many Commandments has the Lord given you to keep?*

It was his wisdom that he began with them upon such principles, as they themselves had already some Notions of; such as that of an *Heaven* for good, and *Hell* for bad people, when they *Dy'd*. It broke his gracious heart within him to see, what Floods of Tears fell from the Eyes of several among these Degenerate Salvages, at the first Addresses which he made unto them; yea, from the very worst of them all. He was very inquisitive to learn who were the *Powawes*, that is, the *Sorcerers* and *Seducers*, that maintained the Worship of the Devil in any of their Societies; and having in one of his first Journeys to them, found out one of those Wretches, he made the Indian come unto him

him and said, *Whether do you suppose* God, *or* Chepian (*i. e. the Devil*) *to be the Author of all good?* The Conjurer answered, *God.* Upon this he added with a stern Countenance, *Why do you pray to* Chepian *then?* and the poor man was not able to stand or speak before him; but at last made promises of Reformation.

The Text which he first Preach'd upon, was that in Ezek. 37. 9, 10. *That by Prophesying to the Wind, the Wind came and the dry bones lived*; and it was an observation made by one, who then justly confessed, there was *not much weight* in it; That the word which the Indians use for *Wind* is *Wauban*, and an Indian of that Name was one of the first that here zealously promoted the Conversion of his Neighbours. But having thus entred upon the *Teaching* of these poor Creatures, 'tis incredible how much time, toyl, and hardship, he underwent in the Prosecution of this Undertaking; how many weary dayes and nights rolled over him; how many tiresome Journeys he endured; and how many terrible dangers, he had experience of. If you briefly would know *what* he felt, and *what* carried him through all, take it in his own words, in a Letter to the Honourable Mr. *Winslow*; says he, *I have not been dry night nor day, from the third day of the week unto the sixth, but so Travelled, and at night pull off my Boots, wring my Stockings, and on with them again, and so continue.*

But God steps in and helps. I have considered the Word of God in 2. Tim. 2. 3. Endure hardship as a good Souldier of Christ.

(c) *His Translating the Bible, and other Books of Piety into the* INDIAN TONGUE.

ONe of his Remarkable Cares for these illiterate Indians, was to bring them into the use of *Schools* and *Books*. He quickly procured the benefit of *Schools* for them; wherein they profited so much, that not only very many of them quickly came to *Read* and *Write*, but also several arrived unto a Liberal Education in our Colledge, and one or two of them took their degree with the rest of our *Graduates*. And for *Books*, t'was his chief desire that the sacred Scriptures might not in an *unknown Tongue* be Locked or Hidden from them; very hateful and hellish did the *policy* of *Popery* appear to him on this Account; Our *Eliot* was very unlike to that *Franciscan*, who writing into *Europe* gloried much how many thousands of *Indians* he had Converted, but added, *I hat he desired his Friend would send him the Book called the* Bible; *for he had heard of there being such a Book in* Europe, *which might be of some use to him*.

No

No, our *Elior* found he could not live without a *Bible* himself; he would have parted with all his Estate sooner than have lost a Leaf of it; and he knew it would be of more than *some use* unto the *Indians* too; he therefore with a vast Labour translated the *Holy Bible* into the *Indian Language*. Behold, ye *Americans*, the greatest Honour that ever you were Partakers of! This Bible was Printed here at our *Cambridge*; and it is the only Bible that ever was Printed in all *America*, from the very Foundation of the World. The whole Translation he writt with but *one Pen*; which Pen had it not been lost, would have certainly deserved a Richer Case than was bestow'd upon that Pen which *Holland* writt his Translation of *Plutarch* with. The *Bible* being justly made the Leader, of all the rest, a Little *Indian-Library* quickly followed: for besides *Primers*, and *Grammars*, & some other such Composures, we quickly had, *The Practice of Piety*, in the Indian Tongue; & the Reverend *Richard Baxters*, *Call to the Unconverted*; he also Translated, some of Mr *Shepherd's* Composures; & such *Catechisms* likewise as there was occasion for. It cannot but be hoped that some *Fish* were to be made *Alive*, since the *Waters of the Sanctuary* thus came unto them.

(d) His Gathering of a Church at

NATICK.

The *Indians* that had felt the Impressions of his Ministry, were quickly distinguished by the Name of, *Praying Indians*; and these *Praying Indians* as quickly were for a more Decent, and English way of Living, and they desired a more Fixed *Cohabitation*. At several Places did they now combine and settle; But the place of Greatest Name among their Towns, is that of *Natick*.

Here 'twas, that in the year 1651. those that had heretofore lived like the *wild Beasts* in the Wilderness, now compacted themselves into a Town; and they first apply'd themselves to the forming of their *Civil Government*. Our *General Court*, notwithstanding their exact Study to keep these Indians very sensible of their being Subject unto the English Empire, yet had allowed them their smaller Courts, wherein they might govern their own smaller Cases and Concerns, after their own particular Modes, and might have their *Town-Orders*, if I may call them so, peculiar to themselves. With respect hereunto, Mr. *Eliot* on a Solemn *Fast* made a publick *Vow*, *That seeing these Indians were not prepossessed with any Forms of Government, he would instruct them into such a Form, as we had written*

in the Word of God, that so they might be a people in all things ruled by the Lord. Accordingly, he Expounded unto them the eighteenth Chapter of *Exodus*; and then they chose Rulers of *Hundreds*, of *Fifties*, of *Tens*; and therewithal Entred into this Covenant.

'We are the sons of *Adam*; We and our 'Forefathers have a long time been Lost in our 'sins; but now the mercy of the Lord begin-'neth to find us out again; therefore the grace 'of Christ helping us, we do give our-selves 'and our Children, unto God, to be his people. 'He shall Rule us in all our Affairs; The Lord 'is our Judge, the Lord is our Law-giver, 'the Lord is our King; he will save us; and 'the wisdome which God has taught us in his 'Book shall guide us. Oh Jehovah, Teach us 'Wisdome; send thy Spirit into our hearts; 'take us to be thy people, and lett us take thee 'to be our God.

Such an opinion about the perfection of the Scripture had he, that he thus expressed himself upon this occasion, *God will bring Nations into Distress and Perplexity, that so they may be forced unto the Scriptures; all Governments will be shaken, that men may be forced at length to Pitch upon that firm foundation,* The Word of God. The Little Towns of these Indians being pitched upon this *foundation*, they utterly abandoned that *Polygamy* which had heretofore been Common among them; they made severe Lawes

against

against *Fornication*, *Drunkenness*, and *Sabbath-breaking*, and other Immoralities; and they next began to *Lament* after the Establishment of a *Church-order* among them, and after the several Ordinances and Priviledges of a *Church-Communion*. The Churches of *New-England* have usually been very strict in their Admissions to *Church-Fellowship*, and required very signal demonstrations of a *Repenting* and a *Believing* Soul, before they thought men fit subjects to be entrusted with, *The Rights of the Kingdom of Heaven*. But they seem'd rather to Augment than Abate their usual *Strictness*, when the examination of the *Indians* was to be performed. A Day was therefore set apart, which they called, *Natootomuhteaek-suk*, or, a *Day of Asking Questions*, when the ministers of the Adjacent Churches, assisted with all the best Interpreters that could be had, publickly examined a good Number of these *Indians*, about their Attainments both in *Knowledge* and in *Vertue*. And notwithstanding the great satisfaction then received, our Churches being willing to proceed *Surely*, and therefore *Slowly*, in Raising them up to a *Church-State* which might be Comprehended in our *Consociations*, the *Indians* were afterwards called in Considerable Assemblies convened for that purpose, to make open *Confessions* of their *Faith* in God and Christ, and of the Efficacy which his *word* had upon them for their *Conversion* to Him; which Confessions being taken in writing

from

from their mouths by able Interpreters, were scanned by the people of God, and found much Acceptance with them.

I need pass no further Censure upon them, than what is given by my Grand-father, the well-known *Richard Mather*, in an Epistle of his, Published on this occasion; says he, 'There is 'so much of Gods work among them, as that I 'cannot but count it a great evil, yea a great in-'jury to God and His Goodness, for any to 'make light of it. To see and hear Indians o-'pening their mouths, and lifting up their hands 'and eyes, in Prayer to the Living God, calling 'on him by his Name *Jehovah*, in the Mediation 'of Jesus Christ, and this for a good while to-'gether; to see and hear them Exhorting one 'another from the Word of God; to see and 'and hear them confessing the Name of Christ 'Jesus, and their own sinfulness; sure this is 'more than usual! And tho' they spoke in a 'Language, of which many of us understood 'but little, yet *we* that were present that day, '*we* saw and heard them perform the Duties 'mentioned with such grave and sober Counte-'nances; with such comely Reverence in their 'Gesture, and their whole carriage, and with 'such plenty of Tears trickling down the Cheeks 'of some of them, as did argue to us that they 'spake with the Holy Fear of God, and it 'much affected our Hearts.

At length was a *Church-state* settled among them

them: they entred, as *our* Churches do, into an holy Covenant, wherein they *gave themselves first unto the Lord, and then unto one another*, to attend the Rules, and Helps, and expect the Blessings of the *Everlasting Gospel*; and Mr. *Eliot*, having a Mission from the Church of *Roxbury*, unto the work of the Lord Christ among the Indians, conceived himself sufficiently Authorized unto the performing of all *Church-work* about them; grounding it on *Act.* 13. 1, 2, 3, 4. and he accordingly Administred, first the *Baptism*, and then the *Supper* of the Lord unto them.

(e) *The Hindrances and Obstructions, that the*

DEVIL

gave unto HIM.

WE find four Assemblies of *Praying Indians* besides that of *Natick*, in our Neighbourhood. But why no more? Truly, not because our *Eliot* was wanting in his *Offers* and *Labours* for their good; but because many of the obdurate Infidels would not receive the *Gospel of Salvation*. In one of his Letters, I find him giving this *ill report*, with such a *good reason* for it; Lyn-*Indians are all naught, save one*, who

who sometimes comes to hear the Word; and the reason why they are bad, is, principally because their Sachim is naught, and careth not to pray unto God. Indeed the *Sachims*, or the *Princes*, of the Indians generally did all they could that their Subjects might not entertain the Gospel; the *Devils* having the *Sachims* on their side, thereby kept their possession of the people too. Their *Pauwaws* or Clergy-men, did *much* to maintain the Interest of the *Devils* in this Wilderness; those *Children of the Devil, and Enemies of all Righteousness*, did not *cease to pervert the Right ways of Lord*; but their *Sachims* or Magistrates did *More* towards it; for they would presently Raise a Storm of *Persecution* upon any of their vassals that should *Pray* unto the Eternal God. The ground of this conduct in them, was, an odd Fear, that Religion would abridge them of the *Tyranny* which they had been us'd unto; they always like the Divel held their people in a most absolute servitude, and Rul'd by no *Law* but their *Will*, which left the poor Slaves nothing that they could call their *Own*. They now suspected that Religion would put a Bridle upon such usurpations, and oblige them to a more Equal and Humane way of Government; they therefore some of them, had the Impudence to Address the English, that no motions about the *Christian Religion* might ever be made unto them; and Mr. *Eliot* sometimes in the Wilderness, without the Com-

pany or Assistence of any other Englishman, has been treated in a very Threatening and Barbarous manner by some of these Tyrants; but God inspir'd him with so much Resolution as to tell them, *I am about the work of the Great God, and my God is with me*; *so that I fear neither you, nor all the* Sachims *in the Country; I'l go on, and do you Touch mee, if you dare!* upon which the Stoutest of them have shrunk and fell before him. And *One* of them he at length Conquered by preaching unto him a Sermon upon the *Temptations* of Our Lord; particularly, the *Temptation* fetch'd from the *Kingdoms* and *Glories* of the World.

The Little *Kingdoms* and *Glories* of the Great Men among the *Indians*, was a Powerful Obstacle to the success of Mr. *Eliots* Ministry; and it is observable, that several of those Nations which thus refused the Gospel, quickly afterwards were so *Devil-driven* as to begin an unjust and bloody *War* upon the English, which issued in their speedy and utter Extirpation from the Face of Gods Earth. It was particularly Remark'd, in *Philip*, the Ring-leader of the most calamitous *war* that ever they made upon us; our *Eliot* made a Tender of the *Everlasting Salvation* to that King; but the monster entertain'd it with contempt and anger, and after the *Indian* mode of joining *signs* with *words*, he took a *Button* upon the *Coat* of the Reverend Man, adding, *That he cared for his Gospel, just as*

much as be cared for that Barton. The world has heard what a Terrible Ruine soon came upon that woful Creature, and upon all his People. It was not long before the Hand which now writes, upon a certain occasion took off the *Jaw* from the blasphemous exposed *Skull* of that *Leviathan*; and the Renowned *Samuel Lee* is now Pastor to an *English* Congregation, sounding and showing the praises of Heaven, upon that very spot of ground, where *Philip* and his Indians were lately worshipping of the Devil.

Sometimes the more immediate Hand of God, by cutting off the principal Opposers of the Gospel among the Indians made way for Mr. *Eliot*'s Ministry. As, I remember, he relates that an Association of profane Indians near our *Weymouth*, set themselves to deter and seduce the Neighbour Indians from the *Right ways of the Lord.* But God quickly sent the *Small-Pox* among them, which like a *great Plague* soon swept them away, and thereby engaged the rest unto himself. I need only to add, That one Attempt made by the Devil, to prejudice the Pagans against the Gospel, had something in it extraordinary. While Mr. *Eliot* was Preaching of *Christ* unto the other Indians, a *Daemon* appeared unto a Prince of the Eastern-Indians, in a shape that had some Resemblance of Mr *Eliot* or of an *English* Minister, pretending to be, *The Englishman's God.* The Spectre commanded him, *To forbear the drinking of Rum*, and *To*

observe the Sabbath-day, and *To deal justly with his Neighbours*, all which things had been inculcated in Mr. *Eliot*'s Ministry; promising therewithal unto him, That if he did so, at his death his Soul should *Ascend* unto an happy place; otherwise *Descend* unto miseries; but the Apparition all the while, never said one word about *Christ*, which was the main subject of Mr. *Eliot*'s Ministry. The *Sachim* received such an impression from the Apparition, that he *dealt justly* with all men, except in the bloody Tragadies & Cruelties he afterwards committed on the *English* in our Wars; he kept the *Sabbath-day* like a *Fast*, frequently attending in our Congregations; he would not meddle with any *Rum* tho' usually his Country-men, had rather dy than undergo such a piece of Self-denial; tha Liquor has meerly *Enchanted* them. At last, an not long since this *Daemon* appear'd again unt this *Pagan*, requiring him to kill himself, an assuring him that he should Revive in a day o two, never to dy any more. He thereupon di vers times attempted it, but his Friends ver carefully preven ed it; however at length h found a *fair* opportunity, for this *fond* Busines and Hanged himself; you may be sure, witho his expected *Resurrection*. But it is easy to s what a stumbling block was here laid before th miserable *Indians*.

(f) *The Indian-Churches at* Maſhippaug, *and elſewhere.*

THe ſame ſpirit which acted Mr. *Eliot*, quickly Inſpired others elſewhere, to proſecute the work of reſcuing the poor Indians out of their worſe than *Egyptian*-Darkneſs, in which *Evil Angels* had been ſo long preying upon them. One of theſe was the Godly and Gracious *Richard Bourn*, who ſoon ſaw a great effect of his Holy Labours. In the 1666. Mr. *Eliot* accompany'd by the Honourable Governour, and ſeveral Magiſtrates and Miniſters of *Plymouth*-Colony, procured a vaſt Aſſembly at *Maſhippaug*; and there a good number of Indians, made confeſſions touching the *knowledge* and *belief*, and *Regeneration* of their Souls, with ſuch underſtanding and affection as was extreamly grateful to the pious Auditory. Yet ſuch was the ſtrictneſs of the good people in this Affair, that before they would countenance the advancement of *theſe Indians* unto *Church-Fellowſhip*, they ordered their Confeſſions to be written and ſent unto all the Churches in the Colony, for their Approbation; but ſo approv'd they were, that afterwards the Meſſengers of all the Churches giving their *preſence* and *conſent*, they became a Church, and choſe Mr. *Bourn* to be their Paſtor; who was then by Mr. *Eliot* and Mr. *Cot-*

ton

ton Ordain'd unto that Office over them. From hence Mr. *Eliot* and Mr. *Cotton* went over to an Island called *Martha's Vineyard*, where God had so succeeded the honest Labourers of some, & particularly of the *Mayhews*, as that a Church was gathered.

This Church, after *Fasting and Prayer*, chose one *Hiacoomes* to be their Pastor, *John Tockinosh*, an able and a discreet Christian to be their Teacher; *Joshua Mummeechegs* and *John Nanaso* to be ruling Elders; and these were then Ordained by Mr. *Eliot* and Mr. *Cotton* thereunto. Distance of Habitation, caused this one Church by mutual agreement afterwards to become two; the Pastor and one Ruling Elder taking one part, & the Teacher & one Ruling Elder, another, & at *Nantucket* another adjacent Island was another Church of Indians quickly gathered, who chose an Indian, *John Gibs* to be their Minister. These *Churches* are so exact in their Admission, and so solemn in their Discipline, & so serious in their Communion, that some of the Christian *English* in the Neighbourhood, which would have been loth to have mixed with them in a *civil* Relation, yet have gladly done it in a *Sacred* One

'Tis needless for me to repeat what my Father has written about the other Indian Congregations; only there having been made mention of one *Hiacoomes*, I am willing to annex a Passage or two concerning that memorable Indian. That Indian was a very great Instrument

of bringing his Pagan and wretched Neighbours to a saving acquaintance with our Lord Jesus Christ; and God gave him the Honour, not only of so *doing* much for some, but also of *suffering* much from others, of those unhappy Salvages. Once particularly, this *Hiacoomes* received a cruel blow from an Indian Prince, which, if some English had not been there, might have killed him, for his *Praying* unto God. And afterwards he gave this account of his Trial in it; said he, *I have two hands; I had one Hand for Injuries, and the other for God; while I did receive wrong with the one, the other laid the greater hold on God.*

Moreover, the *Powwawes* did use to hector and abuse the *Praying Indians*, at such a rate, as terrify'd others *from joyning* with them; but once when those *Witches* were bragging, that they could Kill all the *Praying Indians*, if they would; *Hiacoomes* reply'd, *Let all the Powwawes in the Island come together, I'l venture my self in the midst of them; let them use all their witchcrafts; with the help of God, I'l tread upon them all.* By this courage, he silenced the *Powwawes*: but at the same time also he Heartned the People, at such a rate as was truly wonderful; nor could any of them ever harm this Eminent Confessor afterwards; nor indeed any *Proselyte* which had been by his means brought home to God; yea, twas observed after this, that they rather *Kill'd* than *Cur'd* all such of the Heathen as would yet make

use

use of their *Enchantments* for help against their *Sicknesses*.

(g) *Of* *Mr.* Eliot's *Fellow-labourers in the* INDIAN-WORK.

SO little was the Soul of our *Eliot* infected with any Envy, as that he long'd for nothing more than *Fellow-Labourers*, that might move and shine in the same *Orb* with himself; he made his cryes both to God and Man, for more *Labourers* to be *thrust-forth*, into the *Indian-Harvest*; and indeed it was an *Harvest* of so few secular Advantages and Encouragements, that it must be nothing less than a Divine *Thrust*, which could make any to *Labour* in it. He saw the Answer of his prayers, in the Generous and vigorous Attempts made by several other most worthy preachers of the Gospel, to *Gospellize* our perishing Indians. At the writing of my Fathers letter there were *Four*; but the Number of them increases apace among us. At *Martha's* Vineyard, the old Mr. *Mayhew*, and several of his Sons, or Grandsons have done very worthily for the Souls of the Indians; there were fifteen years ago, by computation, about fifteen hundred Seals of their Ministry upon that one Island. In *Connecticut*, the holy and acute Mr. *Fitch*, has made noble Essays towards the Conversion of the Indians; but, I think, the *Prince* he has to deal with, is being

being an obstinate Infidel, gives unhappy Remora's to the Successes of his Ministry. And godly Mr. *Pierson*, has in that Colony, deserved well, if I mistake not, upon the same account. In *Massachusits* we see at this day, the pious Mr. *Daniel Gookin*, the gracious Mr. *Peter Thacher*, the well-accomplished and industrious Mr. *Grindal Rawson*, all of them hard at work, to turn these Poor Creatures *from darkness unto light, and from Satan unto God.* In *Plymouth*, we have the most Active Mr. *Samuel Treat* laying out himself to save this Generation; and there is one Mr. *Tupper*, who uses his laudable Endeavours for the instruction of them.

'Tis my Relation to him, that causes me to defer unto the last place, the mention of Mr. *John Cotton*, who addresses the Indians in their own Language with an admirable Dexterity, and has done more than a little Service for them. He hired an *Indian*, after the rate of twelve pence *per* day for *fifty* days, to teach him the *Indian Tongue*; but his knavish Tutor having received his whole Pay too soon, ran away before *twenty days* were out; however in this time he had profited so far, that he could quickly Preach unto the Natives; and he has ever-since being doing much for God among them. Having told my Reader, that the *Second Edition* of the Indian Bible was wholly of his Correction and Amendment; because it

not proper for me to say much of him, I shall only add this Remarkable Story. Mr. *Cotton*, accompany'd by the Governour and Major-General, and sundry Persons of Quality, made a *Journey* to a Nation of Indians in the Neighbourhood, with a free *Offer* of the *Words* whereby they might be Saved. The *Prince* took time to consider of it, and according to the true *English* of *taking Time* in such cases, at length he told them, *He did not accept the Tender which they made him.* They then took their leaves of him, not without first giving him this plain and short Admonition, *If God have any mercy for your miserable people, He will quickly find a way to take you out of the way.* 'Twas presently after this, that this Prince going forth to a Battel against another Nation of Indians, was killed in the Fight; and the young Prince being in his *Minority*, the Government fell into the hands of *Protectors*, which favoured the Interest of the Gospel. Mr *Cotton* being advised of it, speedily and prosperously Renewed the Tidings of an Eternal Saviour to the *Salvages*, who have ever since attended upon his Ministry; and the young *Sachim*, after he came to Age, expressed his Approbation of the Christian Religion; especially, when a while since, he lay a Dying of a tedious Distemper, and would keep Reading of Mr. *Baxter's Call to the Unconverted*, with floods of Tears in his Eyes, while he had any strength to do it.

Such

Such as theſe are the perſons, whom our *Eliot* left Engag'd in the *Indian-work*, when he departed from his *Employment* unto his *Recompence*. And theſe Gentlemen are ſo indefatigable in their Labours among the *Indians*, as that the moſt *equal Judges* muſt acknowledge them worthy of much greater *Salaries* than they are generouſly contented with. But one may ſee then, who inſpired that clamorous (tho' contemptible) Perſecutor of this Country, who very zealouſly Addreſſed the A. B. of *Canterbury*, that theſe Miniſters might be deprived of their Little *Stipends*, and that the ſaid *Stipends* might go to maintain that Worſhip among us, which the Plantation was Erected on purpoſe for the peaceable Avoiding of.

(h) *The ſacred and ſolemn Exerciſes performed in the* Indian Congregations.

MY Fathers Account of the Exerciſes performed in the Indian-Congregations, will tell us what a Bleſſed Fruit our *Eliot* ſaw of his *Labours*, before he went unto thoſe *Rewards* which God had Reſerv'd in the Heavens for him. Some of the Indians quickly Built for themſelves, good and large Meeting-houſes after the *Engliſh Mode*, in which alſo after the *Engliſh Mode*, they attended the *Things of the Kingdome of Heaven*. And ſome of the Engliſh were helpful to them, upon

this

this account; among whom I ought particularly to mention that Learned, Pious, and Charitable Gentleman, the Worshipful *Samuel Sewall* Esq. who at his own charge built a Meeting house in one of the Indian Congregations, and gave the Indians cause to pray for him under that character, *He loveth Our Nation, for he hath built us a Synagogue.*

It only remains that I give a touch or two upon the Worship which is attended in the *Synagogues* of the Indians. And first, the very Name of *Praying Indians* will assure us that *Prayer* is one of their Devotions; be sure, they could not be our *Eliot's* Disciples if it were not so. But how do they *Pray*? We are told, it is *Without a Form, because from the Hearts*; which is as I remember, *Tertullians* Expression concerning the the prayers in the Assemblies of the Primitive Christians; namely, *sine monitore quia de pectore.* It is evident, that the Primitive Christians had no stated *Liturgies* among them; that no *Forms of Prayers* were in their time imposed upon the Ministers of the Gospel; that even about the platform of prayer given us by our Lord, it was the opinion of *Austin* himself, not-withstanding the Advances made in his Age towards what we count *Superstitious*, that *our Lord therein Taught not what Words we should use in prayer, but what Things we should pray for.* And whatever Scene the profanity of our days has abused that *Prayer* and *Thing* withal, *Gregory Nazianzen* in his days

counted

[illegible] it the Honour of his Fathers publick [illegible], *I had be had them from, and [illegible] the Holy Spirit.* Our Indians accordingly [illegible], that if they study the *Words* of God, and [illegible] own *Sins* and *Wants* and *Woes*, they shall [illegible] come to that Attainment, *Behold they pray!* They can *pray* with much Pertinence and Enlargement; and would much wonder at it, if they should hear of an *English* Clergy, that should *Read their prayers out of a Book*, when they should *pour out their Souls* before the God of Heaven.

Their *Preaching* has much of *Eliot*, and therefore you may be sure, much of *Scripture*; but perhaps more of the *Christian* than of the *Scholar* in it. I know not how to describe it better, than by reciting the Heads of a Sermon, uttered by an Indian, on a *Day of Humiliation* kept by them, at a time when *great Rains* had given much Damage to their Fruits and Fields; it was on this wise.

A little I shall say, according to that little I know.

Gen. 8. 20, 21.

And Noah *built an Altar, unto Jehovah, and he took of every clean Beast, and of every clean Bird, and offered burnt-offerings on the Altar. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again Curse the Ground.*

[illegible] that *Noah* Sacrificed, he show'd himself *Thankful*,

Thankful; in that *Noah* worshipped, he shewed himself *Godly*. In that he offered *Clean beasts*, he shewed that God is an *Holy* God. And all that come to God, must be *pure* and *clean*. Know, that we must by Repentance, purge our selves; which is the work we are to do this Day.

Noah Sacrificed, and so Worshipped. This was the manner of old time. But what *Sacrifices* have we *now* to offer? I shall answer by that in Psal. 4. 5. *Offer to God the Sacrifice of Righteousness, and put your Trust in the Lord.* These are the true Spiritual *Sacrifices* which God requireth at *our* hands; the *Sacrifices of Righteousness*; that is, we must look to our hearts and ways, that they be *Righteous*; and then we shall be acceptable to God when we Worship him. But if we be unrighteous, unholy, ungodly, we shall not be accepted; our *Sacrifices* will be stark naught. Again, We are to *put our Trust in the Lord.* Who else is there for us to trust in? We must believe in the Word of God; if we doubt of God, or doubt of his Word, our *Sacrifices* are little worth; but if we *trust* stedfastly in God, our *Sacrifices* will be good.

Once more, what *Sacrifices* must *we* offer? My Answer is, we must offer such as *Abraham* offered. And what a *Sacrifice* was that? we are told in Gen. 22. 12. *Now I know that thou fearest me, seeing thou hast not withheld thy Son, thine only Son from me.* It seems, he had but one

'dearly beloved *Son*, and he offered that *Son* 'to God; and so God said, *I know thou fearest me!* Behold, a Sacrifice in Deed and in Truth! 'such an one must *we* offer. Only, God re-'quires not us to Sacrifice our *Sons*, but our '*Sins*; our dearest *Sins*. God calls us this 'day to part with all our *Sins*, tho' never so 'beloved; and we must not with-hold any of 'them from him. If we will not part with *All*, 'the *Sacrifice* is not right. Let us part with 'such Sins as we *love best*, and it will be a good '*Sacrifice!*

'*God smelt a sweet savour in* Noahs *Sacrifice*; 'and so will God receive our Sacrifices, when 'we Worship him aright. But how did God 'manifest his Acceptance of *Noahs* Offering? 'twas by promising to *Drown* the world no 'more, but give us *Fruitful Seasons*. God has 'chastised us of late, as if he would utterly *Drown* 'us; and he has *Drowned* and Spoiled and Ru-'in'd a great deal of our hay, and threatens, 'to kill our Cattel. 'Tis for this that we *Fast* 'and *Pray* this Day. Let us then Offer a clean 'and pure Sacrifice, as *Noah* did; so God will 'smell a savour of Rest, and he will with-hold 'the *Rain*, and Bless us with such *Fruitful Sea-'sons* as we are desiring of him.

Thus preached an Indian called *Nishokon*, a-bove thirty years ago; and since *that* I suppose, they have grown a little further into the *New-English* way of preaching: you may have in their sermons, a, *Kutkootonwehteaonk*, that is, a

Dotrine, *Nahtoutomwehteaonk*, or, an Answer, a *Witchcaytaonk*, or, a Reason, with an *Ouwoteank*, or, an Use for the close of all.

As for *Holidays*, you may take it for granted, our *Eliot* would not perswade his Indians to any *Stated* ones. Even the *Christmas Festival* it self, he knew to be a stranger unto the Apostolical Times; that the exquisite *Vossius* himself acknowledges, 'twas not Celebrated in the first or second Century; and that there is a Truth in the words of the great *Chemnitius*, *Anniversarium Diem Natalis Christi, celebratum fuisse, apud vetustissimos nunquam legitur*. He knew that if the *Day of our Lords Nativity* were to be observed, it should not be in *December*: that many Churches for divers Ages kept it not in *December*, but in *January*; that *Chrysostom* himself, about four hundred years after our Saviour, excuses the Novelty of the *December*-season for it, and confesses it had not been kept above ten years at *Constantinople*: No, that it should be rather in *September*, in which Month the *Jews* kept the *Feast* that was a Type of our Lords Incarnation; and *Solomon* also brought the *Ark* into the Temple; for our Lord was *thirty years* old when he entred upon his publick Ministry; and he continued in it *three years and an half*; Now his Death was in *March*, and it is easy then to calculate when his Birth ought to be. He knew, that indeed God had *hid* this Day as he

did

did the body of *Moſes*, to prevent *Idolatry*; but that *Antichriſt* had *choſe* this day, to accommodate the Pagans in their Licencious and their Debauched *Saturnalia*; and that a *Tertullian* would not ſtick to ſay, *Shall we Chriſtians who have nothing to do with the Feſtivals of the Jews, which were once of Divine Inſtitution, embrace the* Saturnalia, *of the Heathen? How do the* Gentiles *ſhame us, who are more true to their Religion, than we are to ours? None of them will obſerve the Lords-day, for fear leſt they ſhould be* Chriſtians; *and ſhall not we then by obſerving their Feſtivals, fear leſt we be made* Ethnicks? In fine, it was his opinion, That for us to have ſtated Holy Days which are not appointed by the Lord Jeſus Chriſt, is a deep Reflection upon the Wiſdom of that glorious Lord; and he brought up his *Indians*, in the principles which the old *Waldenſes* had about ſuch unwarrantable *Holydays*.

Nevertheleſs, he taught them to ſet apart their *Days* both for *Faſting* and *Prayer*, and for *Feaſting* and *Praiſe*, when there ſhould be *Extraordinary Occaſions* for them; and they perform the duties of theſe Days with a very laborious Piety. One party of the Indians long ſince of their own Accord, kept a *Day of Supplication*, together, wherein one of them diſcourſed upon *Pſal.* 66. 7. *He Rules by his power for ever, His Eyes behold the Nations, let not the Rebellious exalt themſelves.* And when one asked them after-

wards, what was the Reason of their keeping such a day, they reply'd, *It was to obtain the mercies of God.*

'First, That God would slay the Rebellion 'of their hearts. Next, that they might love 'God and one another. Thirdly, that they 'might withstand the Temptations of wicked 'men, so that they might not be drawn back, from 'God. Fourthly, that they might be Obedient 'unto the counsils and commands of their Ru-'lers. Fifthly, that they might have their sins 'done away by the Redemption of Jesus Christ; 'And lastly, that they might walk in the good 'wayes of the Lord. I must here embrace my opportunity to tell the world, that our Cautious *Eliot*, was far from the opinion of those who have thought it not only warrantable, but also commendable to *Adapt* some Heathenish Usages into the Worship of God, for the more easy and speedy gaining of the Heathen to that Worship. The policy of treating the *Pagan Rites* as the Jews were to do *Captives*, before they married them, to shave their *Hair*, and pare their *Nails*, our *Eliot* counted as *ridiculous* as *pernicious*. He knew that the Idolatries and Abominations of *Popery*, were founded, in this way of *Proselyting* the barbarous Nations, which made their Descent upon the *Roman Empire*; and he look'd upon the like methods which the *Protestants* have used, that they might ingrati-

at

ate themſelves with the *Papiſts*, and that our Separation from them ſhould become the leſs *dangerous* and *ſenſible*, to be the moſt *ſenſible* and *dangerous* wound of the Reformation. Wherefore, as no leſs a man than Dr. *Henry Moor* ſays about our Compliances with the *Papiſts*, which are a ſort of *Pagans*, *Their Converſion and Salvation being not to be compaſſed by needleſs Symbolizing with them, in any thing, I conceive our beſt policy is ſtudiouſly to imitate them in nothing; but for all indifferent things, to think rather the worſe of them for their uſing of them. As no perſon of Honour, would willingly go in the known Garb of infamous perſons. Whatſoever we Court them in, they do but turn it to our ſcorn and contempt, & are the more hardened in their own wickedneſs.* To act upon this principle, is the deſign and glory of *New-England!* And our *Eliot* was of this perſwaſion, when he brought his *Indians* to a *pure, plain, Scripture Worſhip*. He would not gratify them with a *Samaritan* ſort of blended, mixed Worſhip; and he imagined, as well he might, that the Apoſtle *Paul*'s firſt Epiſtle to the *Corinthians* had enough in it, for-ever to deter us all from ſuch Unchriſtian and unhappy *Temporizing*.

(1) *A Comparison between what the* New-Englanders *have done for the Conversion of the Indians, and what has been done elsewhere by the* Roman Catholicks.

IT is to be confessed, That the *Roman Catholicks* have a *Clergy* so very Numerous, and so little Encumbred, and are Masters of such prodigious Ecclesiastical *Revenues*, as renders it very easy for them to exceed the *Protestants* in their Endeavours to Christianize the Pagan Salvages. Nor would I *Reproach*, but rather *Applaud* their *Industry* in this matter, wishing that we were all touched with an *Emulation* of it. Nevertheless, while I commend their *Industry*, they do by their Clamours against the Reformed Churches upon this account, oblige me to tax divers very scandalous things in the *Missions* which they make *pro propaganda fide* throughout the world; and therewithal to compare what has been *done* by that little Handful of Reformed Churches in this Country, which has in divers Regards *out-done* the furthest Efforts of popery.

The *Attainments* which with Gods help we have carried up our *Indians* unto, are the chief Honour and Glory of our Labours with them. The Reader will smile perhaps, when I tell him, that by an odd accident there are lately fallen into my hands, the Manuscripts of a Jesuit

Jesuite, whom the French Employ'd as a *Missionary* among the Western Indians; in which Papers there are, both a *Catechism* containing the principles which those Heathen are to be instructed in; and *Cases of Conscience*, referring to their Conversations. The *Catechism* which is in the *Iroquese* Language (a Language remarkable for this, that there is not so much as one *Labial* in it) with a Translation annexed, has one Chapter, about *Heaven*, and another about *Hell*, wherein are such *Thick-skull'd* passages as these.

'Q. *How is the Soyl made in Heaven?*

'A. 'tis a very *fair Soil*; they want neither 'for *Meats* nor *Cloths*; 'tis but *Wishing* and we 'have them.

'Q *Are they employ'd in Heaven?*

'A. No, they do nothing; the fields yeeld 'Corn, *Beans*, *Pumpkins*, and the like, without 'any Tillage.

'Q *what sort of trees are there?*

'A. Always Green. Full, and Florishing.

'Q. *Have they in Heaven the same Sun, the same wind, the same Thunder that we have here?*

'A. No, the *Sun* ever shines; 'tis always 'fair weather.

'Q. *But how their Fruits?*

'A. In this one quality they exceed ours; that 'they are *never wasted*; you have no sooner 'pluck't one, but you see another presently hanging in its Room. And after this rate goes on

'the

the *Catechism* concerning *Heaven*. Concerning *Hell* it thus discourses.

'Q. *What sort of a Soyl is that of Hell?*

'A. A Very wretched *Soyl*; 'tis a *fiery pitt*, 'in the Center of the Earth.

'Q. *Have they any light in Hell?*

'A. No. Tis alwayes Dark; there's alwayes 'Smoke there; their eyes are alwayes in pain 'with it; they can see nothing but the *Divels*.

'Q. *What shap'd things are the Divels?*

'A. Very ill shap'd things; they go about 'with *Vizards* on; and they terrify men.

'Q. *What do they Eat in Hell?*

'A. They are alwayes *Hungry*; but the Damned feed upon hott *Ashes* and *Serpents* there.

'Q. *What water have they to Drink?*

'A. Horrid water; nothing but *melted lead*.

'Q. *Don't they Dy in Hell?*

'A. No; yet they *eat* one another, every day; 'But anon, God restores and renewes the Man 'that was eaten; as a cropt Plant, in a little 'time repullulates.

It seems, they have not thought this Divinity too *Grose* for the Barbarians. But I shall make no Reflections on it; only add one or two *Cases of Conscience*, from their Directory.

'Tis one of their weighty cases, 'Whether 'a Christian be bound to pay his Whore her 'Hire or no? To this Father *Brutus* answers, *Tho' he be bound in Justice to do it, yet inasmuch as the Barbarians* [and you must suppose

pose their *Woores* to be *such* !] *Use to keep no Faith in such matters, the Christians may choose whether they will keep any too.* But Father *Pierron* with a most profound Learning answers, *He is not bound unto it all ; inasmuch as no man thinks himself bound to pay a Witch, that has Enchanted him ; and this business is pretty much a kin to that.* Another of their difficult Cases, is, 'Whether 'an indian stealing an Hatchet from a *Dutch-'man*, be bound to make Restitution? And it is very conscientiously determined. 'That if the '*Dutchman* be one that has used any Trade 'with other Indians, the Thief is not bound 'unto any Restitution ; for 'tis certain, he 'gains more by such a Trade than the value of 'many Hatchets in a year.

I'l tire my Reader with no more of this wretched stuff. But lett him understand that the proselyted indians of *New-England* have been Instructed at a more Noble Rate ; we have helped them to the *sincere milk of the word* ; we have given them the *whole Bible* in their own Language ; we have laid before them such a *Creed* as the primitive Believers had, with such Explications as we embark our own Souls upon the Assurance of. And God has blessed our education of these poor creatures in such a measure, that they can *Pray* and *Preach* to better edification (give me leave to say it) than multitudes of the *Romish Clergymen*. We could have Baptised many Troops of Indians, if we would

would have used no other measures with them, than the *Roman-Catholicks* did upon theirs at *Maryland*, Where they Baptized a great crue of Indians, in some *New shirts*, bestow'd upon them to encourage them thereunto; but the Indians in a week or two, not knowing how to wash their shirts, when they were grown *foul*, came and made a motion, that the Roman Catholicks would give *more shirts* to them, or else they would Renounce their *Baptism*. No, 'tis a *Thorough-paced Christianity* without which we have not imagined our Indians *Christianized*.

Nor have we been acted with a Roman-Catholick *Avarice* and *Falsity* and *Cruelty* in prosecuting of our conversions; 'tis the Spirit of an ELIOT, that has all along directed us. 'Tis a *Specimen* of the Popish *Avarice* that their Missionaries are very rarely employ'd but where *Bever* and *Silver* and vast *Riches* are to be thereby gained; their Ministry is but a sort of Engine, to enrich *Europeans* with the Treasures of the *Indies*; thus one escaped from Captivity among the Spaniards, told me, that the Spanish Friars had carried their Gospel into the spacious Country of *California*, but finding the *Indians* there to be extremely *poor*, they quickly gave over the work, because forsooth *Such a poor Nation was not worth Converting*. Whereas the *New-Englanders* could expect nothing from their Indians. We are to *Feed* them and *Cloath* them, rather than receive any thing from

from them, when we bring them home to God. Again, the popish *Falsity* disposes them to so much *Legerdemain* in their Applications as is very disagreeable to the Spirit and Progress of the Gospel. My Worthy Friend, Mannaen *Daille*, who has been sedulous and successful in his Ministry among the *Maquas*, assures me, that a French predicator, having been attempting to bring over those Indians unto the Interest (not of our Saviour, so much as) of *Canada*, at last, for a cure of their Infidelity, told them, he would give them a sign of God's Displeasure at them for it; *The Sun should such a day be put out.* This terrify'd them at a sad rate, and with great admiration and expectation, they told the *Dutch* of what was to come to pass; the *Dutch* reply'd *This was no more than every Child among them could foretel; they all knew there would then be an Eclipse of the Sun; but* (said they) *speak to Monsieur, that he would get the Sun extinguish'd a day before, or a day after what he spoke of, and if he can do that, believe him.* When the Indians thus understood what a Trick the *Frenchman* would have put upon them, they became irreconcileably prejudiced against all his offers; nor have the French been since able to gain much upon that considerable people. The *New-Englanders* have used no such *Stratagems* and *Knaveries*; 'tis the pure light of truth, which is all that has been used for the effecting of the rude people, whom 'twas easy to have

curated into our Profession. Much less have we used that Popish *Cruelty*, which the Natives of *America*, have by some other people been treated with. Even a *Bishop of their own*, hath Published, very Tragical Histories of the *Spanish* Cruelties upon the Indians of this Western World. Such were those Cruelties, that the Indians at length declared, *They had rather go to Hell with their Ancestors, than to the same Heaven with the* Spaniards *pretended unto*; 'tis indeed impossible to reckon up, the various and exquisite Barbarities with which these execrable *Spaniards* murdered in less than fifty years no less than fifty millions of the Indians; it seems this was their way of bringing them into the *Sheepfold* of our merciful Jesus! But on the other side, the good people of *New-England* have carried it with so much tenderness towards the Tawny Creatures among whom we live, that they would not own so much as one *foot of Land* in the Countrey, without a fair *Purchase* and *Consent* from the Natives that laid claim unto it; albeit we had a *Royal Charter* from the King of *Great Britain*, to Protect us in our settlement upon this Continent. I suppose, 'twas in revenge upon us for this *Conscientiousness*, that the late oppressors of *New England*, acknowledged no man to have any Title at all unto one *Foot of Land* in all our Colony. But we did and we do, think, notwithstanding the Banters of those *Tories*, that the Indians had not by their

Paganish

Paganism ſo forfeited all Right unto any of their *Poſſeſſions*, that the firſt pretended *Chriſtians* that could, might *Violently* and yet *Honeſtly* ſeize upon them. Inſtead of this, the people of *New England*, knowing that ſome of the Engliſh were ſufficiently covetous and encroaching, and that the Indians in ſtreights are eaſily prevailed upon, to ſell their lands, made a Law, *That none ſhould purchaſe, or ſo much as Receive any land of the Indians, without the Allowance of the Court.* Yea, and ſome lands which were peculiarly convenient for the Indians, our people who were more careful of them than they were of themſelves, made a Law *That they ſhould never be bought out of their hands.* I ſuppoſe after this it would ſurpriſe mankind, if they ſhould hear ſuch wonderful Creatures as our late Secretary *Randolph* affirming, *This barbarous people were never civilly treated, by the late Government, who made it their buſineſs to encroach upon their Lands, and by degrees to drive them out of all.* But, how many other Laws we made in favour of the Indians, 'tis not eaſy to reckon up. 'Twas one of our Laws, 'That for the further 'encouragement of the hopeful work among 'them, for the Civilizing and Chriſtianizing of 'them, any Indian that ſhould be brought unto 'Civility, and come to live orderly in any *Engliſh* Plantation, ſhould have ſuch Allotments among the *Engliſh*, as the *Engliſh* had themſelves. And, that if a competent number of

them, should so come on to civility, as to be capable of a Township, the General Court should grant them Lands for a Plantation as they do unto the *English*. Altho' we had already bought up their Claims unto our Lands. We likewise had our Laws, *That if any of our Cattle did any damage to their Corn, we should make them ample satisfaction; and that we should give them all manner of Assistance, in Fencing of their Fields.* And because the Indians are excessively given unto the vice of *Drunkenness*, which was a vice unknown to them, until the *English* brought *Strong-drink* in their way, we have had a severe Law against all selling or giving any *Intoxicating Liquors* to them. It were well, if this Law were more severely Executed?

By this time I hope, I have stop'd the calumnious Exclamations of the *Roman Catholicks* against the Churches of the Reformation, for neglecting to Evangelize the Natives of the *Indies*. But let me take this occasion to address the *Christian Indians* of my own Country, into some of whose Hands, 'tis likely, this little Book may come.

¶ Behold, see *Indians*, what love, what care, what cost, has been used by the *English* here, for the Salvation of your precious and immortal *Souls*. It is not because we have expected any *Temporal Advantage* from you, that we have been thus concerned for your good; No, 'tis God that ha's caused us to desire his Glory

'in your Salvation; and our hearts have bled 'with *Pitty* over you, when we have seen how 'horribly the Devil *Oppress'd* you in this, and *Destroy'd* you in another world. It is *much* that 'has been done for you; we have put you in-'to a way to be happy both on *Earth* while you 'live, and in *Heaven* when you Dy. What can 'you think will become of you, if you slight all 'these Glorious offers! methinks you should say 'to your-selves, *Vttoh woh kittinne peh quoh hum-'unan mishanantamog ne mohsag wadchanittuonk!* 'You all beleeve that your Teacher *ELIOT*, 'was a *Good* and a *Brave* Man, and you would 'count it your Blessedness to be forever with 'him. Nevertheless, I am to tell you, that if 'you don't become Real, and Thorough and 'Holy *Christians*, you shall never have a comfor-'table sight of him any more. You know how 'he has *Fed* you, and *Cloath'd* you, as well as 'Taught you; you know how his *Bowels* yerned 'over you, even as tho' you had been his *Chil-'dren*, when he saw any afflictions come upon 'you; but if he find you among the wicked, 'in the *Day of Judgment*, which he so often 'warn'd you of, he will then be a *Dreadful* 'Witness against you, and when the Lord Jesus 'passes that sentence on you, *Depart ye Cursed 'into Everlasting Fire with the Divel and his Ang-'els*, even your own ELIOT will then say, *Amen*, 'unto it all. Now, to deale plainly with you, 'there are two *Vices*, which many of you are too

prone

prone unto, and which are utterly inconsistent with a *True Christianity*. One of those Vices, is that of *Idleness*. If you had a Disposition to follow an *Honest Calling*, what should hinder you from growing as Considerable in your Estates, as many of your *English Neighbours*? whereas, you are now poor, mean, ragged, starved, contemptible and miserable; and instead of being able, as your *English Neighbours* do, to support the ordinances of God, you are beholden to *them*, not only for maintaining of those Blessed ordinances among you, but for many other kindnesses. And have you indeed forgot the *Commandment* of God which has been so often laid before you, *Six Days shalt thou Labour*? for shame, apply your selves to such *Labour* as may bring you into more Handsome Circumstances. But the other of those Vices, is that of *Drunkenness*. There are godly *English Neighbours*, of whom you should learn to *Pray*; but there are some of you that learn to *Drink*, of other, profane, debauch'd *English Neighbours*. Poor Creatures, 'tis by this Iniquity that *Satan* still keeps Possession of many Souls among you, as much as if you were still in all your woful *Heathenism*; and how often have you been told, *Drunkards shall not inherit the Kingdom of God*? I beseech you to be sensible of the mischiefs to which this thing exposes you, and never dream of escaping the

Venge

Vengeance of Eternal Fire, if you indulge your selves in this *Accursed Thing*. I have done, when I have wish'd, That the *Gospel* of the Lord Jesus may always *Run and be Glorify'd among you!*

The CONCLUSION.

Or,

ELIOT Expiring.

BY this time, I have doubtless made my Readers loth to have me tell what now remains of this little History; doubtless they are wishing that this *John* might have *Tarried until the Second Coming of our Lord*. But, alas, All-Devouring *Death* at last snatch'd him from us, and sighted all those Lamentations of ours, *My Father, My Father, the Chariots of Israel, and the Horsemen thereof!*

When he was become a sort of *Miles Emeritus*, & *began* to draw near his *End*, he grew still more Heavenly, more Savoury, more Divine, and Scented more of the *Spicy* Country at which he was ready to put a shoar. As the Historian observes of *Iberius*. That when his *Life* and *Strength* were going from him, his *Vice* yet remained with him; on the contrary, the

Grace

Grace of this Excellent Man rather increased than abated, when every thing else was dying with him. 'Tis too usual with *Old men*, that when they are *past work*, they are least sensible of their inabilities and incapacities, and can scarce endure to see another succeeding them in any part of their Office. But our *Elijah* was of a Temper quite contrary thereunto; for finding many Months before his Expiration, That he had not strength enough to Edify his Congregation with publick *Prayers*, and *Sermons*, he importun'd his people with some impatience to call another Minister; professing himself, unable to Dy with Comfort, until he could see a good Successor ordained, settled, fixed among them. For this cause, he also cry'd mightily unto the Lord Jesus, our *Ascended Lord*, that he would give such a *Gift* unto *Roxbury*, and he sometimes call'd his whole Town together to joyn with him in a *Fast* for such a blessing. As the return of their Supplications, our Lord quickly bestow'd upon them, a person *young* in years, but *old* in Discretion, Gravity, and Experience; and one whom the Church of *Roxbury* hopes to find, *A Pastor after God's own Heart.*

It was Mr. *Nehemiah Walter*, who being by the unanimous Vote and Choice of the Church there, become the *Pastor* of *Roxbury*, immediately found the Venerable *Elijah* Embracing & Cherishing of him, with the tender Affections of a

Father,

Father. The good Old Man, like Old *Aaron*, as it were disrobed himself, with an unspeakable satisfaction, when he beheld his garments put upon a son so dear unto him. After this, he for a year or two before his Translation, could scarce be perswaded unto any publick Service, but humbly pleaded, what none but *he* would ever have said, *It would be a wrong to the Souls of the people, for him to do any thing among them, when they were supply'd so much to their Advantage otherwise.* If I mistake not, the Last that ever he Preached was on a Publick *Fast*; when he fed his people with a very distinct, and useful *Exposition* upon the Eighty Third Psalm; and he concluded with an Apology, begging his Hearers to pardon the *poorness*, and *meanness*, and *brokenness*, (as he called it) of his Meditations; but added he, *My dear Brother here, will by'nd by mend all.*

But altho' he thus dismissed himself as one so near to the Age of *Ninety*, might well have done, from his publick Labours; yet he would not give over his Endeavours, in a more private Sphere, to *Do good unto all.* He had always been an Enemy to *Idleness*; any one that should look into the little *Diary* that he kept in his *Almanacks*, would see that there was with him, *No day without a Line*; he was troubled when he saw how much *Time* was devoured by that slavery to *Tobacco*, which too many debase themselves unto; and now he grew old,

he was desirous that his *work* should hold pace with his *Life*; the less *Time* he saw *left*; the less was he willing to have *lost*. He imagined that he could now *do nothing* to any purpose in any Service for God; and sometimes he would say with an Air peculiar to himself, *I wonder for what the Lord Jesus Christ lets me live; he knows that now I can do nothing for him!* And yet he could not forbear Essaying to *Do something* for his dearest Lord; wherefore, thought he, *What shall I do?* And he then conceived, that tho' the *English* could not be benefited by any Gifts which he now fancied himself to have only the *Ruines* of, yet who can tell but the *Negro's* might! He had long lamented it with a bleeding and a burning passion, that the *English* used their *Negro's* but as their *Horses* or their *Oxen*, and that so little care was taken about their precious and immortal Souls; he look'd upon it as a prodigy, that any wearing the *Name* of *Christians*, should so much have the *Heart* of *Devils* in them, as to prevent and hinder the Instruction of the poor *Blackamoores*, and confine the Souls of their miserable Slaves to a *destroying ignorance*, meerly for fear of thereby loosing the benefit of their Vassalage; but now he made a motion to the *English* within two or three miles of him, that at such a time and place they would send their *Negro's* once a week unto him: for he would then *Catechise* them, and *Enlighten* them, to the utmost of his

pow-

power in the Things of their Everlasting Peace; however, he did not live to make much progress in this Undertaking.

At length, when he was able to do *Little* without doors, he try'd then to do something *within*; and *one thing* was this. A young Boy in the Neighbourhood, had in his infancy fallen into a fire, so as to burn himself into a perfect *Blindness*; but this Boy being now grown to some Bigness, the good old man took him home to his house, with some intentions to make a *Scholar* of him. He first informed him of and from the *Scripture*, in which the Boy so profited, that in a little time he could, even Repeat many whole *Chapters* Verbatim, and if any other in Reading missed a word, he would mind them of it; yea, and an ordinary piece of latin was become easy to the lad; but having his own Eyes clos'd by Death, he could no longer help the poor Child against the want of *his*.

Thus, As the Aged *Polycarp* could say, *These Eighty Six years have I served my Lord Jesus Christ; and he has been such a good Master to me all this while, that I will not now forsake him* Such a *Polycarp* was our *Eliot*; he had been so many years engaged in the sweet service of his dear Jesus, that he could not now give it over: 'twas his Ambition, and his priviledge, *to bring forth Fruit in old Age*; and what veneration the Church of *Smyrna* paid unto that *Angel* of theirs,

we were upon the like Accounts willing to give unto *this Man of God.*

While he was, thus making his *Retreat* out of this evil World, his Diſcourſes from time to time ran upon, *The Coming of the Lord Jeſus Chriſt*; it was the Theme which he ſtill had Recourſe unto, and we were ſure to have ſomething of *this*, whatever other Subject he were upon. On *this* he talk'd, of *this* he pray'd, for *this* he long'd, and eſpecially when any bad News arriv'd; his uſual reflection thereupon would be, *Behold, ſome of the Clouds, in which we muſt look for the Coming of the Son of Man.* At laſt, his Lord, for whom he had been long wiſhing, *Lord, come! I have been a great while ready for thy Coming!* at laſt, I ſay, his Lord *came*, and fetched him away into the *Joy of his Lord.*

He fell into ſome Languiſhments, attended with a *Fever*, which in a few days brought him into the *Pangs* (may I ſay? or *Joys*) of Death; and while he lay in theſe, Mr. *Walter* coming to him, he ſaid unto him; *Brother, Thou art welcome to my very Soul. Pray, Retire to thy Study for me, and give me leave to be gone*; meaning that he ſhould not, by Petitions to Heaven for his Life, detain him here. It was in theſe Languiſhments, that ſpeaking about the work of the Goſpel among the *Indians*, he did after this Heavenly manner expreſs himſelf, *There is a Cloud* (ſaid he) *a dark cloud upon the work of*

the

the Gospel among the poor Indians. The Lord Revive and prosper that work, and grant it may live when I am Dead. It is a work, which I have been Doing *much and long about. But what was the word I spoke last? I Recal that word,* My Doings! *Alas, they have been poor and small and lean Doings, and I'le be the man that shall throw the first stone at them all.*

It has been observed, that they who have spoke many considerable things in their *lives*, usually speak few at their *deaths*. But it was otherwise with our *Eliot*, who after much Speech of and for God in his *Life-time*, uttered some things little short of *Oracles* on his *Death-Bed*; which, 'tis a thousand pities, they were not more exactly regarded and recorded. These Authors that have taken the pains to Collect, *Apophthegmata Morientium*, have not therein been unserviceable to the Living; but the *Apophthegms* of a Dying *Eliot* must have had in them a *grace* & a *strain* truly extraordinary; and indeed the *vulgar Error* of the signal sweetness in the Song of a *Dying Swan*, was a very *Truth* in our Expiring *Eliot*; his last Breath smelt strong of Heaven, and was Articled into none but very gracious Notes; one of the last whereof, was, *Welcome Joy!* and at last it went away calling upon the standers-by, to, *Pray, pray, pray!* which was the Thing in which so vast a portion of it, had been before Employ'd.

This was the *peace*, in the *end* of this *Perfect and upright man*; thus was there another Star ſetched away to be placed among the Reſt that the third Heaven is now enriched with. He had once, I think, a pleaſant Fear, that the old ſaints of his Aquaintance, eſpecially thoſe two deareſt Neighbours of his, *Cotton*, of *Boſton*, and *Mather*, of *Dorcheſter*, which were got ſafe to Heaven before him, would ſuſpect *him* to be gone the wrong way, becauſe he ſtaid ſo long behind them. But they are now together with a bleſſed Jesus, *beholding of his Glory*, and celebrating the High Praiſes of Him that has *call'd them into his marvellous light*. Whether *Heaven* was any more *Heaven* to him, becauſe of his finding there, ſo many *Saints* with whom he once had his Delicious and Celeſtial Intimacies, yea, and ſo many *Saints* which had been the ſeals of his own Miniſtry, in this lower world, I cannot ſay; but it would be *Heaven* enough unto him, to go unto that *Jeſus*, whom he had lov'd, preach'd, ſerv'd, and in whom he had been long Aſſured, there does *All Fulneſs dwell*. In that Heaven I now leave him: but not without *Gryneus*'s pathetical Exclamations, [*O beatum illum diem!*] 'Bleſſed will be the Day, O bleſſed the Day of our 'Arrival to the glorious Aſſembly of Spirits, 'which this great Saint is now rejoycing with!

Bereaved *New-England*, where are thy tears, at this Ill-boding Funeral? We had a Tradition among us, 'That the Country could never

'Periſh,

perish, as long as *Eliot* was alive. But into whose Hands must this *Hippo* fall, now the *Austin* of it is taken away? Our *Elisha* is gone, and now who must *next year invade the Land?* The *Jews* have a saying, *Quando Luminaria patiuntur Eclipsin, malum signum est mundo*; But I am sure, 'tis a dismal *Eclipse* that has now befallen our *New-English* World. I confess, many of the Ancients, fell into the vanity, of esteeming the Reliques of the *Dead Saints*, to be the *Towers* and *Ramparts* of the places that enjoy'd them; and the *dead Bodies* of two Apostles in the City, made the Poet cry out,

A Facie Hostili duo propugnacula præsunt.

If the Dust of *dead* Saints could give us any protection, we are not without it; here is a Spot of *American* Soyl that will afford a rich Crop of it, at the *Resurrection of the Just*. Poor *New-England* has been as *Glastenbury* of old was called, *A Burying-place of* Saints. But we cannot see a more terrible Prognostick, than Tombs filling apace with such *Bones*, as those of the Renowned *Eliot*'s; the whole Building of this Country trembles at the Fall of such a Pillar.

For many Months before he dy'd, he would often chearfully tell us, 'That he was shortly 'going to Heaven and that he would carry a 'deal of good News thither with him; *he* 'said,

said, He would carry Tidings to the Old-Founders of *New-England*, which were now in Glory, that Church-work was yet carried on among us: that the Number of our Churches was continually encreasing: and that the Churches were still kept as big as they were, by the daily Additions of those that shall be saved. But the going of such as *he* from us, will apace diminish the occasions of such happy Tidings.

What shall we now say? Our *Eliot* himself used most affectionately to bewayl the Death of all Useful Men; yet if one brought him the notice of such a thing, with any Despondencies, or said, *O Sir, such an one is Dead, what shall we do?* he would answer, *Well, but God lives, Christ lives, the Old Saviour of* New-England *yet lives, and He will Reign till all his Enemies are made his Footstool.* This, and only this, consideration have we to relieve us; and let it be accompanied with our Addresses to the *God of the Spirits of all Flesh*, That there may be *Timothies* raised up in the room of our Departed *Pauls*; & that when our *Moses*'s are gone, the Spirit which which was in those brave men, may be put upon the surviving *Elders of our Israel*.

The last thing, that ever our *Eliot* put off, was, *The care of all the Churches*, which with a most Apostolical and Evangelical Temper he was continually solicitous about. When the Churches of *New-England* were under a very uncom-

uncomfortable prospect, by the advantage which men that sought the Ruine, of those golden and holy and Reformed Societies, had obtained against them. God put it into the heart of one well-known in these Churches, to take a Voyage into *England*, that he might by his Mediations at *Whitehal*, divert the *Storms* that were impending over us. 'Tis not easy to express what *Affection* our Aged *Eliot* prosecuted this Undertaking with; and what *Thanksgiving* he rendred unto God for any hopeful Successes of it. But because one of the last Times, and for ought I know, *The Last*, of his ever setting Pen to Paper in the world, was upon this occasion; I shall transcribe a short Letter, which was *written* by the shaking hand, that had heretofore by *writing* deserved so well from the Church of God, but was now taking its leave of *writing* for-ever. It was written to the person that was Engaging for us, and thus it Ran.

Reverend and Beloved, Mr. Increase Mather.

'I cannot *write*. Read Neh 2. 10. When 'Sanballat the Horonite, and *Tobijah* the Ser-'vant, the Ammonite, heard of it; it grieved 'them exceedingly, that there was come a man 'to seek the Welfare of the Children of *Israel*. 'Let thy blessed Soul, feed full and fat upon 'this and other Scriptures. All other things I 'leave to other men; and rest,

Your Loving Brother,

John Eliot.

These two or three lines manifest the *Care of the Churches* which *breath'd* in this great old man, as long as he had a *Breath* to draw in the world. And since he has left few like him for a Comprehensive and Universal Regard unto the prosperity of all the *Flocks* in this Wilderness, we have little now to comfort us in the loss of one so like a *Patriarch* among us, but only this, That our poor Churches, it may be hop'd, have still some Interest in the *Cares* of our Lord Jesus Christ, *Who walks in the midst of the Golden Candlesticks.* Lord! *make* our Churches and *keep* them, yet *Golden Candlesticks!* Amen.

But I have not obtained the *end* of this *History*, nor may I let this *History* come to an *end*, until I do with some importunity bespeak the endeavours of good men every where, to labour in that Harvest which the Blessed *Elijah* justly counted worthy of his utmost pains and cares. It was the confession of *Themistocles*, that the victories of *Miltiades* would not let him sleep in quiet nights; may those of our *Elijah* raise a like emulation in those that have now seen the life of this evangelical *Israelite!* When one *Robert Baily* many years ago published a *Book*, wherein several *Gross Lies* by which the name of that JOHN COTTON, who was known to be one of the Holiest Men then alive, was most injuriously made odious unto the Churches abroad, were accompanied with some Reflections upon poor

Mr.

New England, whereof this was one, *The way of their Churches hath most exceedingly hindred the conversion of the poor Pagans: of all that ever crossed the American seas they are noted as most neglectful of the work of conversion.* We have now seen those Aspersions and Calumnies abundantly wip'd away. But let that which has been the *Vindication* of *New England*, be also the *Æmulation* of the world: for shame, let not poor little *New England*, be the only Protestant country that shall do any Notable thing for *the propagation of the Faith*, unto those *Dark corners of the Earth which are full of cruel Habitations.* But the *Addresses* of so mean a person as my self, are like to prevail but little abroad with men of Learning and Figure in the world. However, I shall presume to utter my *Wishes* in the sight of my *Readers*; and it is possible that the Great God who *despises not the prayer of the poor*, may by the Influences of his Holy Spirit, upon the *Hearts* of some whose *Eyes* are upon these lines, give a Blessed Answer therennto.

Wherefore, May the people of *New England*, who have seen so sensible a Difference between the estates of those that sell *Drink*, and of those that preach *Truth*, unto the miserable salvages among them, as that even *this* alone might inspire them, yet from a nobler consideration than that of their own *outward prosperity* thereby advanced, be encouraged still to prosecute, first the *Civilizing*, and then the *Christianizing* of the *Barbarians* in their Neighbourhood; and may the

New-Englanders be so far *Politick* as well as *Religious*, as particularly to make a *Mission* of the Gospel unto the mighty Nations of the *Western Indians*, whom the French have been of late so studiously, but so unsuccessfully Tampering with; lest those horrid Pagans, who lately (as 'tis credibly affirmed) had such a measure of Devilism and Insolence in them, as to shoot a Volley of great and small *Shot* against the Heavens, in Revenge upon, *The Man in the Heavens*, as they called our Lord, whom they counted the Author of the heavy Calamities which newly have distressed them; be found spared by our Long-suffering Lord, [who *then* indeed presently tore the Ground asunder, with Immediate and horrible Thunders from Heaven round about them, but kill'd them not:] for a Scourge to *Us*, that have not used our advantages to make a *vertuous people* of them. If a King of the *West Saxons* long-since attributed all the Disasters on any of their Affairs, to Negligencies in *this point*, methinks the *New-Englanders* may not count it unreasonable in *this way* to seek their own prosperity. Shall we do what we can that our Lord Jesus may bestow upon *America*, which may more justly be call'd *Columba*, that Salutation, *O my Dove!*

May the several Plantations, that live upon the Labours of their *Negroes*, no more be guilty of such a prodigious wickedness, as to deride, neglect, and oppose all due means of bringing

ing their poor *Negroes* unto our Lord; but may the *Masters* of whom God will one day require the Souls of the *Slaves* committed unto them, see to it, that like *Abraham*, they have *Catechised Servants*; and not imagine that the Almighty God made so many thousands of Reasonable creatures for nothing, but only to serve the Lusts of *Epicures*, or the gains of *Mammonists*; lest the God of Heaven out of meer *Pity*, if not *Justice*, unto those unhappy *Blacks*, be provoked unto a vengeance which may not without Horrour be thought upon. *Lord, when shall we see* Ethiopians *read thy Scriptures with Understanding!*

May the *English* Nation do what may be done, that the *Welch* may not be *destroyed for the lack of Knowledge*, lest *our* indisposition to do for *their* Souls, bring upon *us* all those Judgments of Heaven, which *Gildas* their Country-man, once told them, that *they* suffered for their disregards unto *ours*; and may the nefandous Massacres of the *English* by the *Irish*, awaken the *English* to consider, whether they have done enough to reclaim the *Irish*, from the Popish Idolatries and Abominations, with which they have been intoxicated.

May the several *Factories* and *Companies*, whose Concerns lye in *Asia*, *Africa*, or *America*, be perswaded, as *Jacob* once, and before him his *Grandfather Abraham*, was, That they always owe unto God certain *Proportions* of their *Possessions*, by the honest *payments* of which little

the *Quit-rents*, they would certainly *secure* and *enlarge* their Enjoyment of the Principal; but that they are under a very particular obligation to Communicate of our *Spiritual Things*, unto those Heathen, by whose *Carnal Things* they are Enriched: And may they therefore make it it their study, to *employ* some able and pious *Ministers*, for the instruction of those *Infidels* with whom they have to deal, and honourably *support* such Ministers in that Employment.

May the poor *Greeks*, *Armenians*, *Muscovites*, and others, in the Eastern Countrys, wearing the Name of *Christians*, that have little *Preaching* and no *Printing*, and few Bibles, or good Books, now at last be furnished with Bibles, Orthodox Catechisms, and Practical Treatises by the Charity of *England*; and may our Presses provide good stores of good Books for them, in their own Tongues, to be scattered among them. Who knowes what convulsions might be hastened upon the whole *Mahometan World* by such an extensive charity!

May sufficient Numbers of great, wise, rich, learned, and godly men in the three kingdomes, procure well-composed *Societies*, by whose united counsels, the Noble Design of *Evangelizing* the world may be more effectually carried on; and if some generous persons will of their own Accord combine for such consultations, who can tell, but like some other *Celebrated Societies* heretofore formed from such small Beginnings,

they

they may soon have that countenance of Authority, which may produce very glorious Effects, and give opportunity to gather vast *Contributions* from all well-disposed people, to Assist and Advance this progress of Christianity. God forbid, that *poetry* should expend upon *cheating*, more than ten times what *we* do upon *Saving*, the Immortal Souls of men.

Lastly, May many worthy men, who find their circumstances will allow of it, get the *Language* of some Nations that are not yet brought home to God; and wait upon the Divine Providence, for Gods *Leading* them to, and *Owning* them in, their *Apostolical Undertakings*. When they Remember what *Ruffinus* relates concerning the conversion of the *Ibertans*, and what *Socrates*, with other Authors, relates concerning, the conversion wrought by occasion of *Frumentius* & *Aedesius*, in the *Inner India*, all as it were by *Accident*, surely twil make them Try, what may be done by *Design* for such things now in our Days! Thus, let them see, whether while *we* at home in the midst of wearisome Temptations, are Angling with *Rods*, which now and then catch one Soul for our Lord, they shall not be Fishing with *Nets*, which will bring in many thousands of those, concerning whom with *unspeakable* Joy in the Day of the Lord, they may say, *Behold, I and the Children which God has given me!* Let them see, whether, supposing they should prosper no farther than to *Preach the Gospel of the King-*

Kingdom in all the World for a Witneſs unto all Nations, yet the *End* which is then *to come*, will not bring to them the more happy *Lot*, wherein *they* ſhall *Stand*, that are found ſo *Doing*.

Let no man be diſcouraged by the *Difficulties*, which the Devil will be ready to clog ſuch Attempts againſt his Kingdome with; for I will take leave ſo to Tranſlate the words of the wiſe man, in *Prov.* 27. 4. *What is able to ſtand before* ZEAL? I am well ſatisfy'd, that if men had the Wiſdom, *To diſcern the Signs of the Times*, they would be all Hands at Work, to ſpread the Name of our JESUS into all the Corners of the Earth. *Grant it, O my God; and Lord Jeſus, Come Quickly.*

FINIS.

ERRATA

PAge 26. line. 7. for *of*. r. *as*. p. 48. l. 19. f. Miniſtry. r. Magiſtracy. p. 58. l. 3. r. *Second*. p. 77. l. 22. r. Corporation. p. 87. l. 16. r. Reflection. p. 120. l. 1. f. Anſwer r. Queſtion; [and adde.] *Sampoonouk*, or an Anſwer.